

# *Millennial & Star*

FEBRUARY 1969





# Millennial Star

## CONTENTS

Volume 131

No. 2

February 1969

Washington Temple	2-5
The GIANT	6-9
Two Named to U.S. Cabinet	10-11
President Smith's Message	13-15
President Dyer's Message	16-17
Elder Kimball's Message	17-20
Elder Petersen's Message	21-24
"Dorcás"—Short Story	25-30
Learn Truth By Being True	31-33
Talk About Your Health	34-35
Women's Pages	38-39
Children's Pages	40-41
Custodian Performs Service	42-44
News	45-55
Photo Contest Results	56-71
"Finda Week"—Banbury	72-74
Elder Eldred G. Smith	76-78



**Business Manager:**  
Norman D. Hawkes

**Managing Editor:**  
Monitor C. Noyce

**News Editor:**  
Muriel Cuthbert  
"Archdale"

268 Birmingham Road, Wylde  
Green, Sutton Coldfield, Warks

**Women, Youth and Feature  
Editor:**

Gwen Cannon  
'Bywood' Nightingales Lane  
Chalfont-St-Giles, Bucks.

The Millennial Star is the Official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by the Target Press Ltd., Boulton Road, Reading, Berks. Subscription rates: £1 2s. per year (Foreign \$3.50), 2s. per copy. The Star will be pleased to receive articles for consideration, but is not responsible for the materials submitted although it will try to ensure the safe return of these materials wherever possible.



## Washington Temple

# Ground Broken For New Holy Edifice Near U.S. Capital

★The Church is wasting no time in getting work started on the proposed new temple in the Washington, D.C. area. President Hugh B. Brown, first counselor in the First Presidency, broke ground recently for the Washington Temple. He and several other General Authorities participated in the service which was attended by more than 3,500 members in 35-degree weather on the 57-acre hilltop property. The site is just north of the United States capital.

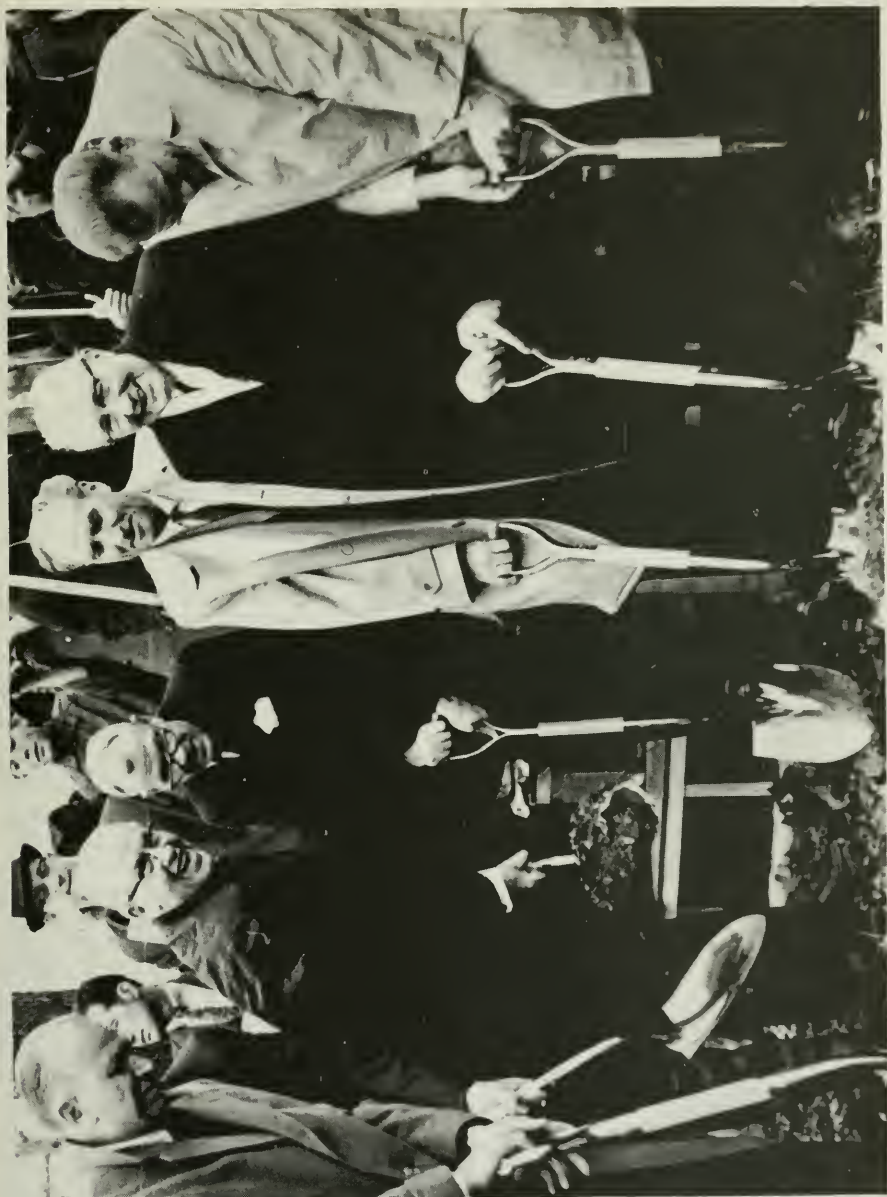
President Brown brought the blessings of the First Presidency and particularly of President David O. McKay.

"I have a thrill when I think of the significance of this occasion," President Brown said. Expressing his hope the holy edifice would be completed in four years, he said "we express deep appreciation to our Father that times have changed, and we are surrounded by friends. We would like to carry to them the Gospel."

President Brown before bowing his head and dedicating the site to the Lord described the sacred nature of



Bicycles brought some youths to wooded site



Ground breaking for new Washington Temple was presided over by President Hugh B. Brown, second from right. Others wielding shovels, from left, J. Willard Marriott Elder Ezra Taft Benson Pres. Milan D. Smith, Mark B. Garff and Elder Paul H. Dunn, right.

PHOTO BY DESERET NEWS

the temple. He encouraged all members to conduct their lives so they may be worthy of its blessings.

Joining with President Brown at the ground breaking service were Elder Ezra Taft Benson, of the Council of the Twelve, the first president of the Washington Stake when it was organized 28 years ago;

Elder Paul H. Dunn, of the First Council of the Seventy, presently presiding over the New England Mission;

Robert W. Barker, Regional Representative of the Twelve;

Milan D. Smith, president of the Washington Stake, who conducted the meeting;

Pres. Julian C. Lowe of the Potomac Stake;

J. Willard Marriott, former president of the Washington Stake;

Mark B. Garff, chairman of the Church Building Department.

# Purposes Of Temples

## LATTER-DAY TEMPLES

★ President Joseph Fielding Smith of the First Presidency has informed us in this day and age that the Lord commands that temples be built that sacred ordinances and covenants necessary to the exaltation in the celestial kingdom may be bestowed upon all those who are worthy of the exaltation. (D&C 76: 52-56)

However, only those who have prepared themselves for exaltation by keeping all of the commandments and have prepared themselves by faith and faithfulness to be so endowed are entitled to enter the temple, and to receive these ordinances.

President Smith emphasizes the "responsibility resting upon the members of the Church in this dispensation is far greater than that given to any other dispensation. This being the last dispensation, it is our responsibility to labour, not only for ourselves, but also for all the righteous dead of all other dispensations for whom the work has to be done.

## TEMPLES, SACRIFICE TO BUILD

★ The Nauvoo Temple which was dedicated on May 1, 1846 by Elder Orson Hyde was erected during a period when the saints were poor and during a great deal of the time the temple was being built, were harassed by their enemies. Cost of the structure was more than a million dollars.

Construction of the Salt Lake Temple, built under somewhat similar circumstances, required 40 years for construction and cost more than four million dollars.

There were no modern tools or machinery to aid in construction of those two edifices. The saints had to do everything by hand. They could not order timber from a lumber yard nor metal from an iron foundry. They had to cut and polish stone from the quarries. These temples were constructed at a time when the saints were being persecuted and in the case of the Nauvoo Temple, their Prophet Joseph Smith, forced into exile to avoid his enemies.







Crowd of 3,500 members and friends were on hand despite 35-degree weather as President Brown broke ground for new Washington Temple.

PHOTO BY DESERET NEWS

# The Genealogical Society Goes Electronic To Keep Pace With Research, Temple Work

★ There's a GIANT in the Church. His name is Genealogical Information and Name Tabulation, shortened to GIANT.

This Giant takes a huge step forward as The Genealogical Society prepares to enter the electronic age, at least that which has to do with the submission of and preparing names for temple work. This new programme involves procedure only, according to Elder Theodore L. Burton, Assistant to the Twelve, and vice president and general manager of The Genealogical Society.

Under the new plan individual names sent to the Society for processing will be coded to a "computerized" master index. Eventually the potential will include all identified names on certain types of records from nations to be electronically coded into this master index.

These are the records designed for Church records, civil registrations and vital statistical records and those compiled from cemeteries and others. Through individual genealogical research all available names which are not found in church or vital records will undoubtedly be assimilated into the GIANT index. Thus, with certain exceptions, all names submitted will be as single source individual entries rather than as family groups.

Therefore a single, simple, easy-to-

use, entry form has been designed. Three specific rules to remember for the new recording names programme are:

1. The entry must be from a single source.
2. The information must be recorded exactly as found in the original source—that is spellings, abbreviations and so forth must not vary.
3. No information from any other source should appear on the entry.

There can be no approximated dates, changing of double dates to single dates, no addition of personally known information such as the adding of one parent's name if both are not found at the source, etc.

The certain exceptions include census returns, probates, and multiple sources necessary to establish specific relations for direct ancestry.

Instructions on how the family group record sheets, formerly used, are to be recorded, will be covered in the forthcoming new Records Submission Manual.

Patrons are to continue submitting their genealogy names on the familiar family group record sheets, finishing the work they have started under the present system, until July 1, 1969. None of these sheets will be accepted under the old programme after date.

The Genealogical Society will accept





Flexowriters in The Genealogical Society's offices in Salt Lake City.

PHOTO BY DESERET NEWS.

NO RECORDS for processing by the Society from July 1 to October 1, 1969, permitting the Society to process and clear from its files forms submitted under the old system.

Beginning October 1, 1969, the Society will begin accepting the new individual entry forms.

This all means that the work in submitting and processing names will be

less difficult than under the old system.

Elder Burton emphasizes that those doing their work now should not slacken or wait until the new system is affected.

He also emphasized that genealogical work under the new plan will not change or reduce the responsibility of Church members to seek after their dead.

Mrs. Ann Reynolds  
types new temple list  
for GIANT system.





Linda LuEllen Law checks sealing list on computer sheets.



# Two Latter Day Saints

★ Two outstanding Latter-day Saints have been appointed to key positions by Richard Nixon, newly-elected president of the United States. It is believed this is the first time two Latter-day Saints have served in such high posts within the government of the United States.

The two former Utahns are Gov. George Romney of Michigan, appointed Secretary of Housing and Urban Development and Chicago banker David M. Kennedy named as Secretary of the Treasury. Both are very active, stalwart Church members and have likewise served in high positions within the Church.

Gov. Romney was born in Mexico and lived in both Utah and Idaho. He became president of American Motors Corporation in 1954 and guided the firm into national prominence. He has given many years to public service through civic and community affairs



George Romney, Secretary of Housing and Urban Development.

which resulted in a new Michigan Constitution and put him into the 1962 race for governor which post he won.

# Sermons In A

By President David O. McKay

## Practice Ideals

★ If you would obtain the highest success and the most contentment of mind, practice in your daily contacts the Ideals of the Gospel of Jesus Christ.

## Try To Excel

Whatever you have chosen as your profession, do your best to excel.

## Believe, Live Righteously

The thing that a man really believes in his heart is the thing that he really thinks. What he actually thinks is the thing he lives.

## Set Goals

Men do not go beyond their ideals. They often fall short of them, but they never go beyond them.

## Seek His Kingdom

With all my heart, I say to you that usefulness, pleasure, joy, and happiness in this life come by following Christ's admonition of seeking first his kingdom.

## When !! Then !!

When the people who call themselves Christian militantly enlist under the leadership of the one to whom they refer as King of the world; when they accept as facts and not as theo-

# Named To U.S. Posts

Reelected in 1964 and again in 1966 he became a contender for the 1968 GOP presidential nomination.

Prior to his election as governor of Michigan he served as president of the Detroit Stake for several years.

Bro. Kennedy is chairman of the board of Continental National Bank and Trust Company of Chicago, Illinois. He was born at Randolph, Rich County, Utah. He is a graduate of Weber State College, George Washington University and Rutgers University.

He left Utah to work in Washington, D.C., for the Federal Reserve System, advancing to chairman of the Federal Reserve Board. Bro. Kennedy joined Continental Illinois in 1946 and was named vice president in 1951. In 1953-54 he served as special assistant to the Secretary of the Treasury and returned to the bank where he became president in 1956 and chairman of the board in 1959.



David M. Kennedy, Secretary of the Treasury.

Bro. Kennedy was a counselor in the Chicago Stake presidency until 1966 and while in Washington was a bishop.

# Sentence Or Two

ries His moral and spiritual teachings; when for selfishness they substitute kindness and thoughtfulness toward others; when they aggressively defend the principles of true liberty, then may we begin to realize the hope that wrong may be abolished, righteousness may be enthroned in human hearts, and honest relations may become the daily practice of society. Then, and not until then, will the kingdoms of this world become the kingdom of our God.

## Step To Happiness

It is true that self-preservation is the first law of nature, but it is not a

law of spiritual growth. He who lets selfishness and his passions rule him binds his soul in slavery, but he who, in the majesty of spiritual strength, uses his physical tendencies and yearnings and his possessions to serve purposes higher than personal indulgence and comfort takes the first step toward the happy and useful life.

## Counsel Together

Truly, the time has come, as perhaps never before, when men should counsel together and in wisdom determine how the world may be made a better place in which to live.

# Bind On My Sandals

By Jeff Holland

★ A friend of ours tells the story of his not-so-glorious career as a centre-half in his school soccer team. Although he made the team, the truth was soon evident, and midseason found him as a reserve. By season's end, he had given up. During the final game he pulled off his boots, wrapped himself in a blanket, and settled down to watch his team-mates perform.

Then it came.

"Hey you, you! Get out there and play. Set up the attack!"

The sound startled him. What should he do? His first impulse was to say "Wait a minute, coach, while I put on my boots." The next two possibilities were either to pretend he didn't hear or to lapse into a coma. He did the only manly thing. Stripping off his track suit he ran on field, his stockinged feet conspicuously evident. Amidst unbelieving team-mates he directed an attacking move. But the shock of his first game was a little disconcerting, and as he received the back pass from the inside-right it dawned on him that he had forgotten which play he called. As his forwards moved up-field to the right, he nimbly went left and met the world of opposition head on and was swallowed up in the snarl of opposing half backs and backs and was effectively stopped.

Though the story goes on to something of a happy ending, my friend

takes the occasion to teach what has become a great lesson to me. He said, "No one expected me to score, or even to play a good game. Even running the wrong way was understandable. But there was no excuse for a centre-half without his boots!"

In one of the revelations contained in the Doctrine and Covenants, Oliver Cowdery was told that he was to be granted the gift of translation. (D&C 6:25.)

But there, in a far more serious contest, was another player without his shoes. He wasn't as ready as he had once been. His belief in himself and his cause had faltered, and though he cried, "Wait while I get ready!" he learned that eternal work can seldom wait. To Oliver the Lord had to reply, "Because you did not continue as you commenced . . . I have taken away this privilege . . . You feared, and the time is past, and it is not expedient now." (See D&C 9:5, 11.) The opportunity of a lifetime had not been seized during the lifetime of the opportunity and it was gone forever.

Young people of the Church, there is a great growth ahead for you. There is permanent, peaceful joy to be felt. Be faithful. Be ready. Believe in the battle, and be willing to serve. To all who will hear, the angel is saying what he said long ago to Peter: "Arise . . . bind on thy sandals . . . follow me." (See Acts 12:7, 8.)



# Revelation Brought Forth Truths On Resurrection

By President Joseph Fielding Smith  
of the First Presidency

★ In the 27th chapter of 3rd Nephi verses 19 and 20 is the word of our Redeemer to the Nephites as He taught them after his resurrection. It is as follows:

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptised in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."

The other passage is in the 10th verse of chapter 41 in the book of Alma and is as follows:

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickendless never was happiness."

## **Good Guide**

These two passages I have tried to follow all the days of my life, and I have felt to thank the Lord for this counsel and guidance, and I have endeavored to stamp these sayings on the minds of many others. What a wonderful guide these teachings can be to us if we can get them firmly fixed



President Joseph Fielding Smith

in our minds! These thoughts are of course not peculiar to the Book of Mormon. They are fundamental teachings of the Gospel of Jesus Christ and have been expressed many times by the prophets of old and our Redeemer when they were upon the earth. It is a fact beyond successful dispute that no unclean thing can inherit the kingdom of God and obtain what is known as eternal life. This is to say that the Redeemer of this world, through the great sacrifice which He made, opened the graves and restored all mortal things, both mankind, fowls of the air, fishes

of the sea, and every creature that partook of death through the "fall" of Adam. In the 5th chapter of John, verses 28 and 29, we have the definite statement of our Redeemer proclaiming this truth as follows:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

May I quote some other passages of scripture from the revelations that have come to us by divine decree in this dispensation. This is from the Doctrine and Covenants, section 29, verses 22 to 25:

"And again verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."

#### **Answer Revealed**

Again the Lord spoke to the Prophet Joseph Smith in a revelation in answer to the question:

"Q. What are we to understand by the four beasts, spoken of in the same verse? (See Rev. 4:6.)

"A. They are figurative expressions, used by the Revelator, John in describing heaven the paradise of God, the happiness of man, and of beasts, and

of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

There is a strange doctrine in the world concerning the resurrection even among those who believe there will be a reuniting of the spirit and body, which is to the effect that only the righteous will come forth to receive rewards of exaltation. This, however, is a misunderstanding. Through the atonement wrought by the Son of God, our Saviour, the resurrection is a complete restoration of all things mortal, even of this earth itself on which we stand. The earth is to be purified and become the abode of the righteous. Peter understood this doctrine and in his second epistle made the following statement:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:10-13.)

# *President Smith*

## **The Same Earth**

Let us not misunderstand this expression. The new heaven and new earth will be the same heaven and the same earth on which we now sojourn, for this earth is to receive the resurrection after this day of mortality and be the abode of the righteous in eternity. Without the revelations of the Lord given to men, this truth would not be made known. Neither would we have knowledge of the final glory to which this earth will be assigned. Even now, where men are without divine guidance and revelation this truth is unknown.

I am very grateful to my Father in heaven for the privilege that has been granted to me to come into this world in this dispensation when once again the fulness of the gospel has been revealed. I have been grateful and have thanked the Lord many times for the privilege which came to me to live in the present dispensation and that I was not born two or three hundred years ago during the great period when the fulness of the Gospel was not had among men and they were running, as the scriptures say, "to and fro" seeking for the truth which could not be found because of the deep spiritual darkness which covered the entire earth. This condition was not the fault of the Lord but the fault of mankind, for they had been offered the fulness of the Gospel, but in course of time they refused to have it, and their teachers turned away and caused to enter into the Church false doctrines and false ordinances and, worse than all, a false conception in relation to God our Eternal Father and his Son Jesus Christ.

## **Confusion Reigned**

It was a day when there was not one

left in mortality with the divine power to officiate in the vital and saving ordinances of the Gospel—a day when false teachings, false ordinances, and false instructors came upon the scene. This condition left the entire Christian world in a state of confusion, without divine inspiration, so that the notion prevailed universally that the heavens were closed. Contact with the Father and his Beloved Son had ceased, and the angels for a long, long past had ceased to visit mortal man on the face of the earth. Under such conditions it was a natural thought encouraged by clergy that our Eternal Father had ceased to commune with his children on the earth. Moreover, the false notion became prevalent that mortal man was left with the teachings of the Bible and that it contained all of the revelation that mankind needed to insure his salvation in the kingdom of God. Under such conditions and practice no doubt Satan rejoiced; false teachings arose, and the people, no matter how devout they were, found themselves in spiritual darkness. Moreover, for a long time the edict went forth that mortal men who had not been prepared for the clergy should not seek for knowledge or search the scriptures, for this was the sole responsibility of the clergy. Therefore I am exceedingly grateful for the Prophet Joseph Smith and the coming of the Father and the Son to him and their directing him in the course he should take. Moreover, I am thankful that the time came for the restoration of divine truth and the power of the Holy Priesthood so that the inhabitants of the world could find the path to eternal life, and the ordinances of the Holy Priesthood could again be exercised in behalf of the salvation of all mankind.



# Bear Testimony To Neighbours Is Duty Of All Members

By President Alvin R. Dyer  
of the First Presidency



President Alvin R. Dyer

★ Every Latter-day Saint desires to be a missionary. I think that this is in the heart of almost every member; but why is it that we are so afraid to bear our testimonies to our neighbours? I think it was the Apostle Paul who said:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"  
(1 Cor. 9:16.)

Then another great prophet of Israel said this: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked . . . thou shalt surely die; and if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

I have often said to the Latter-day Saints, "If you cannot be a missionary, then at least be a Latter-day Saint, that you will not stand in the way by your manner of living, of those who will want to come into the Church."

There are many wonderful things going on in Europe. Under the inspiration of the Lord we have called translators in the various countries. I wish I could relate the story of each one, like Sister Charrier down in a little village in France. She heard the Gospel, accepted it. We learned that she had a class of pupils whom she was teaching English.

Her preparations have enabled her to help us with the translations into the French language. And she now is working diligently.

I also remember Immo Luschin Ebengreuth of Graz, Austria, a man who heard the Gospel message from two missionaries, and said to them before they got into a lengthy discussion on the Gospel, "I would ask you only five questions before you go further." He was a confirmed member of the Catholic Church, and these are his questions:

"1. Does this Church believe in marriage for all eternity?

"2. Does this Church believe in the punishment for infants who are not baptised?

"3. Do, in this Church the rich and the poor have equal opportunity?

"4. In this Church, do you baptise by immersion for the remission of sin?

"5. In this Church do you lay on hands for receiving of the Holy Ghost?"

This man had never met the missionaries before, and we inquired as to where he got such questions. His answer was, "We have not been satisfied with our faith. My wife and I determined that through prayer and the desire to know that we would find out the true Church." The missionaries said, "Why these are our teachings," and thus Brother Ebengreuth was baptized with his wife. This brother is a skilled interpreter. He speaks English, I am confident, better than I do, and he can become a translator for the Church of the German language.

This has been how the Lord has opened the way for us.



Elder Spencer W. Kimball

## "To Obey Is Better Than Sacrifice . . ."

By Elder Spencer W. Kimball  
of the Council of Twelve

★ " . . . to obey is better than sacrifice, and to hearken than the fat of ram." (1 Sam. 15:22.)

So said the Prophet Samuel to the disobedient King Saul who lost his kingdom because of rebellion. The prophet warned Saul that he should discomfit his enemies but that he should not retain the spoils of war. But bleating of the sheep and the lowing of the oxen revealed that Saul and his people had disobeyed the simple command of the Lord. Samuel chastised:

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?

"... rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (Ibid., 15:22-23.)

Saul asked forgiveness, but the prophet replied:

"... thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." (Ibid., 15:26)

In his arrogant and haughty state he took things in his own hands wholly disregarding the commandments of the Lord.

Samuel scolded:

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

"Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? (Ibid., 15:17, 19.)

### Many Like Saul

Saul rationalized. It was easy for him to obey as to the disposition of the kings, for what use were conquered kings? But why not keep the fat sheep and cattle? Was not his royal judgment superior to that of lowly Samuel? Who was Samuel that his words should be obeyed implicitly, and who would know anyway?

How like Saul are many in Israel today. One will live some of the Lord's revelation on health except that he must have his occasional cup of coffee; she will not use tobacco nor liquor for which she has no yearning anyway but must have the comforting cup of tea.

He will serve in a Church position, for here is activity which he likes and honour which he craves, or contribute

to a chapel where his donation will be known, but rationalization is easy as to tithes paying which he finds so difficult. He cannot afford it—sickness or death has laid a heavy hand—he is not sure it is always distributed as he would have it done, and who knows any of his failure?

Another will attend some meetings but Saul-like rationalize as to the rest of the day. Why should he not see a ball game, a show, do his necessary yard work, or carry on business as usual?

### Difficult Requirement

Another would religiously attend his outward Church duties but resist any suggestions as to family frictions in his home life or family prayers when the family is so hard to assemble?

Saul was like that. He could do the expedient things but could find alibis as to the things which countered his own desires.

To obey! To hearken! What a difficult requirement! Often we hear: "Nobody can tell me what clothes to wear, what I shall eat or drink. No one can outline my Sabbaths, appropriate my earnings, nor in any way limit my personal freedoms! I do as I please! I give no blind obedience!"

Blind obedience! How little they understand! The Lord said through Joseph Smith:

"Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire. (Scrapbook of Mormon Literature vol.2, p. 173.)

### Faithful Obedience

When men obey commands of a creator, it is not blind obedience. How different is the cowering of a subject to his totalitarian monarch and the dignified, willing obedience one gives to his



God. The dictator is ambitious, selfish, and has ulterior motives. God's every command is righteous, every directive purposeful, and all for the good of the governed. The first may be blind obedience but the latter is certainly faithful obedience.

It was not blind faith when the patriarch Noah built an ark some forty-two centuries ago or when the prophet Nephi built a boat about twenty-five centuries ago. Each was commanded by the Lord to construct a seaworthy vessel. An unprecedented total flood was to envelop the earth in the one case and the greatest ocean to be crossed by the other. No experience of either builder could give guidance in these new adventures—no previous flood or ocean crossing had ever come in the life of either—there was nothing on which to base construction except directions from the Lord. Here was no blind obedience. Each knew the goodness of God and that he had purpose in his strange commands. And so each with eyes wide open, with absolute freedom of choice, built by faith. Noah's family was saved from physical drowning and spiritual decadence, and Nephi's people were saved likewise.

### **The Promise**

No swords nor bayonets, no famine nor pestilence drove the Lehtes from the lush shores of Bountiful, but seeing obedience led them across uncharted oceans. The Lord had promised:

"... inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to . . . a land which is choice above all other lands." (Nephi 2:20.)

And with compliance born of faith and confidence, the vessel was finished, loaded, and launched.

There was no compulsion in Noah's movements—no blind obedience. It was

not raining when the man of God made the craft which was to save his family. After its completion, a full week of dry weather preceded the storm. Here was obedience born in testimony of the power, sureness, justice of God. And Noah's trust was justified, and a race was perpetuated.

When men speak of all faith and all obedience as blind, are they not covering their own weaknesses? Are they not seeking an alibi to justify their own failure to hearken?

### **Justification**

A man obeys strictly the income tax law and pays fully and before due date his property taxes but justifies himself in disregarding the law of the Sabbath or the payment of tithes on time, if at all. In the one case he may suffer only deprivation of freedom or resources or lose his home or personal property, but in the other he opens doors to the loss of a soul. The spiritual as truly brings penalties as the temporal, the principal difference is the swiftness of punishment, the Lord being so long-suffering.

One would hardly call the first blind obedience, yet he sometimes regards the spiritual commands as such.

Is it blind obedience when the air traveler fastens his seat belt as that sign flashes or is it confidence in the experience and wisdom of those who know more of hazards and dangers?

Is it blind obedience when the little child gleefully jumps from the table into the strong arms of its smiling father, or is this implicit trust in a loving parent who feels sure of his catch and who loves the child better than life itself?

Is it blind obedience when the pilot guides his ship between the buoys which mark the reefs and thus keeps his vessel in deep water or is it con-

fidence in the integrity of those who have set up protective devices?

### Blind Obedience

Is it then blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive programme for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?

Blind obedience it might be when no agency exists, when there is re-agency is free.

gimentation, but in all of the commands of the Lord given through his servants, there is total agency free of compulsion. Some remonstrate that agency is lacking where penalties are imposed and condemnations threatened—to be damned for rejecting the Gospel seems harsh to some and to take away free agency. This is not true, for the decision is ours—we may accept or reject, comply or ignore.

In all of our life activities it is the same—we may attend college or stay away from the campus; we may apply ourselves to our studies or waste our time; we may fulfil all requirements or ignore them. The decision is ours; the

# Baptism

By Sister Wilson Dumfries Branch, Scottish Mission

I stood on the steps fearing yet to descend,  
Believing, yet fearing the water so clear,  
But there was no need for fear, You were near  
Faith overcame fear so I embraced that water so clear.

A few moments then the deed was done  
Baptised as was Jesus the Son.  
My sins washed away so I start anew  
Only good things must I do,  
The Lord's commandments I will keep,  
And His blessing I will reap.

I emerged from the water, and what did I hear?  
The thanks of those saints that stood near,  
Because I opened my heart and embraced Thee.

# True Happiness Comes From Following Commandments

By Elder Mark E. Petersen  
of the Council of Twelve

★ One of the foundation stones of success in the home is companionship in the home, and that companionship must begin with husband and wife.

The Lord had something to say about companionship in the home. He gave a great commandment in section 42 of the Doctrine and Covenants, verse 22, and this is what he said:

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

I believe, Sisters, that that commandment is just as applicable to you, and that you could receive it as though it said: "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else." And when the Lord commands that husband and wife love each other with all their hearts, it means that it shall be a wholehearted love, and that there shall be no holding back and no reservations. Then the second part of that command, to "cleave unto her," I believe means that we shall be good companions one to the other. I believe that when the Lord says that we shall cleave unto husband and wife, that He means that we shall be enjoyable, desirable, happy, loving companions one with the other.

Then there is that very potent last portions, "and none else," which rules out all types of competition. Any married man who pays attention to any woman other than his wife, to that extent is in rebellion against Almighty God, and any woman who is married and receives attention from any other man is flying in the face of Providence and violating the law of heaven.

## **What Is The Answer?**

Now, if you have broken this law, what is the answer? What is the answer to any broken law: If you break the law of the Sabbath, is the answer further violation? If you break the law of chastity, is the answer further violation? There is only one answer to a broken law, and that is repentance, and if you have broken the law which says, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" is the answer divorce, or is it repentance with a broken heart and a contrite spirit?

There is another type of companionship between parents and children. I am sure that many of you parents do not realize the gravity of the temptations which face your young people. There

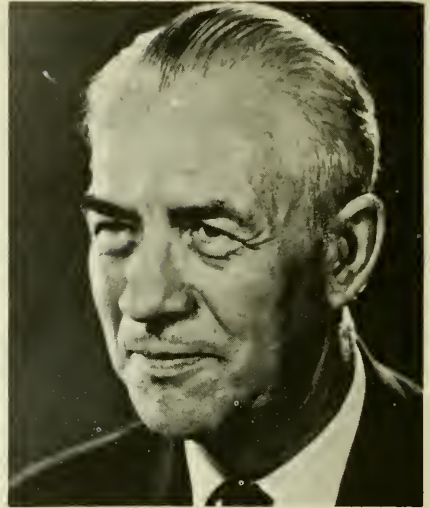
are sins in which your young people become involved that many of you parents do not even dream about, but they are terrible things which will drag them down into the depths of hell if they yield to them, and will break your hearts, as parents. Companionship between parents and children will provide a fortification against those temptations and may save them.

You fathers, are you willing to be companions to your sons? Oh, they need you, and they plead for you. Would each father be willing to spend one hour a day with his son if he knew that the boy's very salvation depended upon it? Oh, I know that some of you will say that business is too demanding and you cannot spare the time from your job and your other exacting assignments, but I would like to tell you that there is not a job in the world as important to you as your son.

If you are so busy that you cannot be a companion to your son so that you can help to save his soul, you are too busy and need to readjust. If you will be a companion to him, and if you will keep the standards of the Church, and in that companionship teach those standards to your son, as that boy watches you observe those high principles, he will have respect both for you and those principles and will be converted to them, and thereby you will place him on the high road to salvation.

### Teach By Companionship

You mothers, teach your daughters by means of companionship also. A couple of weeks ago when I was coming home on the train, there was in the same car with me a young mother and her two little girls. It was a long ride, and these little girls were tired and peevish. This mother was one of those strict disciplinarians who apparently knew nothing but discipline. I am



Elder Mark E. Petersen

sure that with that stern face, if she had ever smiled it would have cracked her face all over, she was so rigid and so stern. She gave those children a very bad time, and they gave her a bad time, and a bad time was had by all.

Then, as I went into the next car on my way to the diner, I noticed another mother and her two little girls. There was none of the atmosphere of what I have just described to you. There was happiness and laughter and joy because on the same train and over the same long journey this second mother was playing with her little daughters. She was a playmate, a pal, to them. I noticed that in the midst of the game one of the little girls came up and hugged her mother, and said, "Mother, I love you so much." Then she went back to play her game again.

I thought, what a pattern for all mothers. If mothers would just be companionship, they will love you; they will honour you; they will seek your advice. Even when they have grown up, you



will see that from time to time in the midst of their worries, they will come to you and put their arms about you and say, "Mother, I love you."

Love at home comes through proper companionship. Husband and wife may be kept together through it. Mother and father can save their sons and their daughters by proper companionship.

## True Worship Requires More Than External Forms

By Bishop John H. Vandenberg

★ "The backslider in heart shall be filled with his own ways: . . ." (Prov. 14:14) is a proverb credited to the ancient King Solomon, who the Bible records was ". . . wiser than all men; . . ." (1 Kings 4:31.) It is assumed that Solomon in this proverb referred to those who had retrogressed in their allegiance to God by failing to give heed to his counsel. Frequently God has sent His prophets to counsel his children in an attempt to arrest them from their wrongdoing, their backsliding, and to point the way to happiness and salvation. The task of persuading man from his carnal ways has always been an arduous struggle, as evidenced by history. The inhabitants of the earth seem eager to be filled with their own ways. Because of this the prophets have, from time to time, suffered much tribulation.

Jeremiah was such a prophet. In his day he faced almost continuous opposition and insult as he tried to stem the tide of idolatry and immorality among the people. During his lifetime he tried to teach the multitude that true worship of Jehovah required more than devotion to external forms of worship. His message was: One must live and dedicate oneself to keeping all of God's

commandments. At last, many, too blind to see that they were heading for destruction and captivity and no longer of a mind to listen to Jeremiah, were the cause of his being stoned to death. His tragic death, however, did not nullify or stay his decreed counsel, for soon the people passed through all of the adversity that he foretold would transpire if they did not repent of their evil ways.

### Follow Counsel

The determination to follow good counsel, to obey divine law, is paramount for true success and happiness in life. In the era in which we live, as anciently, the Lord has sent us His prophets and as reaffirmed the need to adhere to His precepts. The Prophet Joseph Smith, on April 2, 1843, said, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) Paralleling this revealed truth is the admonition:

". . . let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty . . . shows himself not approved. . . ." (Ibid., 107:99-100.)

It seems that one of the great weaknesses in man's character is the tendency to shun good counsel and instruction. Men do, in fact, set up barriers for themselves, for they seem to want to become laws unto themselves. Jacob understood this when he warned, ". . . O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore,

their wisdom is foolishness and it profiteth them not . . .

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

#### Adam Set Example

Father Adam set us a splendid example of following counsel. After Adam and Eve were driven out from the Garden of Eden, the Lord ". . . gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And then the angel spake, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:5-7.)

Our attitude should be one of submissiveness to all of God's commandments. We need not indulge in self-sophisticated reasoning to justify our compliance with God's counsel. Our motivation should be based upon a desire to serve.

I believe that God wants His children to be happy and has charted the course through prophets for its attainment. I believe that true happiness will only come in this life by following His counsel. As someone has said, "Doing the will of God leaves no time for disputing about His plan."



## CHARTER FLIGHT

**VISIT THE SEPTEMBER 1969 CONFERENCE**

**For Only £95 - 0 - 0 Return**

**Contact:**

**Pres. A. McCORMACK,  
4 CONISTON ROAD,  
HIGH LANE,  
STOCKPORT, CHESHIRE**

**DISLEY 3417**



# Dorcas

By Sister Maureen L. Waghorn  
Benfleet, Essex

## (A Prize Winning Short Story)

★ Dorcas lay in the dust where the angry mob had thrown her and shivered with fear. Through her tangled mass of dark hair she could see the feet of the man who stood before her. They were brown feet laced in leather sandals, stained and dusty from the Jerusalem streets. She waited with abated breath to hear his answer to her accusers, then he had bent and written something in the dust.

"He who is without sin among you, let him cast the first stone at her," was his answer.

Dorcas threw her arms about her head as if to protect herself against the shower of stones that were to come. The stones did not fall, instead she heard the sound of the retreating feet of her accusers, as one by one they slunk shamefacedly away.

Dorcas rose shakily to her feet conscious of her dusty, torn, robe and disheveled hair. She brushed her hands nervously down her robe and looked at the man who stood before her.

His face was gentle but stern and

his eyes sad as he questioned, "Woman where are your accusers? Has no man condemned you?"

"No, no man, Lord," she stuttered.

She stood there silently awaiting his condemnation, she felt she deserved it, for she now knew who this man was. He was called Jesus of Nazareth and was said by some to be a prophet and a worker of great miracles. As Dorcas' tearful eyes met His, she felt as if He were looking into her very soul.

"Neither do I condemn you, go and sin no more," He said.

### Words Remain

Go and sin no more, these words rang in Dorcas' head as she turned from Jesus and began to walk away. Tears began to burn her cheeks, she now knew what she had to do to leave the degrading life that had crippled her spirit for so many years. His words had been the message for her to start life anew.

Dorcas began to run through the

streets, tears blurring her vision so that she bumped into things and people, but she did not hear the peoples grumpy exclamations. Only His words remained in her head.

Dorcus had been a rebellious child and her father's strict discipline had made her even more rebellious. Finally her father in spite of her gentle mother's entreaties had turned Dorcas from their home, saying that she had disgraced her family and dishonoured their good name. Full of spite Dorcas had left home without reluctance and had taken up with bad companions and lived a life that she knew would hurt her parents. However the hurt and spite were hers alone to bear, her parents were both dead now, and there could be no reconciliation with them.

Dorcus had now reached the street of ill-repute where she lodged. Thieves, pick-pockets, con-men, women of easy virtue, these had been her neighbours and companions for so long. She must have courage to start a new life and leave this evil place and go, but where was she to go?

### She Must Leave

Entering her so-called benefactors house, Dorcas went wearily over to the corner which was her only place of refuge. Here hung her clothes on a peg on the wall, her rolled up bed and a chest that had been left to her at her mother's death, which a kind and sympathetic friend had brought to her. The air in the room was warm and heavy with the sickly aroma of perfume.

"I must get out, I must," Dorcas thought desperately.

She went over to a pitcher of water and bathed her face and arms. She brushed out her long dark hair and went over to the chest and lifted it's lid. Inside was the blue linen robe and veil that had been her mother's. Her

tears fell afresh as she lifted them out. Discarding the flimsy, torn and dirty robe and the bangles from her arms, Dorcas dressed herself in the blue robe and covered her head with the veil.

"I'm going to begin a new life, mother," she whispered.

Folding up some more clothes from out of the chest, Dorcas tied them into a cloth together with some dates and bread, to stay her hunger. Picking up her bundle Dorcas hastened from the house. No sooner she was out of the house, than an arm grabbed at her, and a drunken voice called her name. Dorcas shook herself free.

"I'm leaving," she said, "I'm starting a new life."

"A new life!" laughed the voice, "where will you go. Who'd take you in, a fallen woman. Dorcas you'll be back!"

The drunken laugh followed her down the street and from out of several doorways came the silken tones of Dorcas' women friends.

"Dorcus, stay and take wine with us."

"Dorcus, where are you going?"

"Dorcus, can I come with you?"

Dorcus disregarded their invitation and questions, she did not stop to explain for she knew that like her drunken friend, they too would laugh at her and tell her she would soon be back.

### Where To Go?

It was the truth however, she did not know where she was going. There was no one she knew who having heard her story would want to associate with her, let alone take her into their homes. Remembering the words of Jesus she took new heart and trusted that somewhere she would find succour and comfort. Balancing her bundle on her shoulder she strode through the crowded streets and finally out through the wide city gates of Jerusalem.



## Short Story

Dorcas had journeyed some distance from Jerusalem, she was tired, thirsty and hungry, the bread and dates had long since been consumed. Her feet were sore and bleeding, her thin sandals were inadequate for the rough country roads, the stones had cut right through the soles. Her spirits were low and she felt afraid for soon it would be nightfall.

Ahead of her a village came in sight she walked towards it wearily. Did she dare approach someone's house and beg for food in return for work? Then Dorcas found herself standing beside the rough wall of the village well. She sat down on one of the flat stones beside the well, she would rest her feet first. Inviting though the cool water seemed, Dorcas was weary unto her very soul, where could she go? What would become to her? Her head dropped forward and she felt like weeping in despair.

A thin wail-like sound reached her ears, she looked up and saw a woman approaching the well. A water pitcher on her shoulder and on her back she carried a fretful baby. As the woman drew nearer to Dorcas the baby's crying became louder. Dorcas heard herself saying, "Let me tend the baby whilst you draw water."

### A Stranger

The woman stopped and looked closely at Dorcas.

"O dear, she knows I'm a stranger, and she's suspicious of me," thought Dorcas.

The baby's wails increased and in one desperate harassed action, the woman took him from her back and laid him gently in Dorcas' lap. As she did so Dorcas caught a glimpse of the woman's face. It was a young face, but lines of pain and weariness distorted its youthfulness. She turned from Dor-

cas and descended the steps of the well.

Dorcas crooned to the wailing baby and gently rocked him. His wailing ceased and he began to gurgle with pleasure. He looked up into Dorcas' face, his brown eyes large and innocent, his little mouth creasing into a wide smile. She caught her breath and the tears began to flow down her cheeks.

"I'm grateful to you, the baby's been so difficult all day. However did you stop him crying? You must have a way with babies."

The woman was back, her pitcher full she set it down by the steps. She was full of appreciation and showered her thanks upon Dorcas. As she bent to take the baby, she noticed Dorcas' tired, tear-stained face.

"You're a stranger here, aren't you? Have you far to go?" she asked.

"I've journeyed from Jerusalem," replied Dorcas, "and I have nowhere to go."

### Full of Sympathy

The woman was full of sympathy and Dorcas learnt that her name was Miriam, that she had recently been widowed and she lived with her sick mother-in-law Deborah and her baby son Joseph. She also told Dorcas that she would be welcome to stay with them awhile if she wanted to.

Dorcas' heart warmed to Miriam's kindness, but she said.

"You will not want me in your home when I tell you who I am and what I was."

"All I know is that you are tired and hungry and need food and somewhere to lay your head. That you've soothed and comforted little Joseph and I must do something for you in return. We aren't very rich, but all we have you are welcome to share," replied Miriam.

"But, but, you don't know me, you don't know my story," cried Dorcas.

"You can tell me your story on the way home, what is your name?" asked Miriam.

"Dorcas."

"Come, Dorcas, help me put baby Joseph on my back and then home for all of us."

Dorcas gently put baby Joseph in the sling on his mother's back and helped Miriam put the full pitcher of water on her shoulder. Then grabbing her bundle she followed on after Miriam. Miriam listened intently to Dorcas' story, all the time Dorcas was watching her face for some change to come over it. Waiting for the angry words "be gone." But Miriam's face never changed and only words of sympathy were uttered. When Jesus of Nazareth was mentioned Miriam's eyes lit up and then filled with tears as Dorcas related what He had said.

"Here is our house," said Miriam, and lead Dorcas into the courtyard of a small farm.

### The Guest

When they entered the house, Dorcas saw that in one corner near the cooking fire was a couch, and in the dim light of a small oil lamp she could see an old woman lying there. The old woman sat up stiffly as they entered.

"Mother, we have a guest," said Miriam.

"No, not a guest," said Dorcas quickly, "I've come to do my share. I'll help you all I can because you've been kind enough to take me under your roof."

Old Deborah stared at her daughter-in-law and the stranger in surprise.

"Don't worry, Mother," laughed Miriam, "we'll tell you all about it at supper."

Dorcas was accepted into Miriam and

Deborah's home. She was as good as her word, she ground corn and learned how to make the flour into small round loaves. She milked the goats, and tended the small field of crops, looked after baby Joseph and nursed the old woman. The lines of strain began to disappear from Miriam's face and Dorcas learned what it was like to be loved and needed.

However old Deborah's sickness became worse, she no longer could sit up and she was constantly in pain. No matter how lovingly Dorcas and Miriam nursed her the old woman grew weaker. One morning Dorcas found Miriam in tears, she was afraid her Mother-in-law was going to die. Dorcas tried to comfort her.

"You must have courage Miriam. I know it's terrible to see Deborah in so much pain, but we must have hope," Dorcas said.

"There is only one hope," said Miriam, "and I've been waiting for it to happen."

"What?" asked Dorcas.

"Jesus of Nazareth, if only he would come to our village. He has helped many sick people who have had the faith to be healed," Miriam replied.

"I will go to Jerusalem and find him," cried Dorcas, "I will beg him to come and heal Deborah."

The next day Dorcas had to journey to the market to sell their farm produce. Once all the good things were sold, she planned to go on to Jerusalem and find Jesus. Dressed in her brown robe and heavy leather sandals she felt quite the country woman as she walked keeping pace with the steady trotting of the donkey. Only the day before she had noticed her reflection in the water of the well. Her face had filled out,

## Short Story

her cheeks were red and her dark eyes sparkled. "I look wholesome," she'd thought, "if only I felt wholesome inside."

As she neared the town everyone seemed to be in a state of excitement. She did not find out why until after all the farm produce had been sold. Then she asked her neighbour, a fisherman selling his fish.

"Why," he said, "haven't you heard the good news, Jesus the Nazarene is coming here."

"When?" asked Dorcas, her heart had began to beat a wild tattoo in her breast.

"Tomorrow," said the fisherman.

"Where?"

"Outside the town boundaries on that little mount," he answered.

### Jesus Speaks

Dorcas could not get home fast enough, mounted on the donkey's back her heels urging him to trot faster. Miriam was delighted with Dorcas' news, but the problem was, how were they ever going to get Deborah there, to that little green mount several miles away. Dorcas had an idea, they would go to Jonas the carpenter and ask him to make them a stretcher on which they could carry Deborah. Jonas was very helpful and would not take any payment for his handiwork.

Next morning very early after they had broken their fast, they gently lifted Deborah onto her stretcher and with little Joseph slung on her back Miriam, took her end of the stretcher and Dorcas took hers.

The journey was painfully slow and carrying their precious burden the two women found it harder to walk over the rough ground. The sun rose high in the sky and perspiration dripped from their brows, the old woman seemed to grow

heavier and heavier. Old Deborah pleaded with them to stop and rest, but they would not. They had now reached the outskirts of the town, the little green mount rising up above them.

An amazing sight met their eyes, converging from all directions was a great multitude of people. Many were sick some were lame and on crutches, some were blind and some were being carried on the backs of friends and some were on stretchers like Deborah. Above them all high on the mount stood the white-robed figure of a man, several of his faithful followers, disciples and apostles standing with him. The people hurried forward to get closer to hear Him and to make sure their sick had a good place, Dorcas and Miriam were right on the edges of the multitude.

"We won't be close enough for Him to see us," cried Miriam.

### Jonas Speaks

They had set down the stretcher on the rough grass, Dorcas wiped her brow.

"Hush Miriam, He is going to speak. Don't worry we will take Deborah to Him."

Jesus began to speak and never in her life before had Dorcas heard such words. Her eyes lit up with great light and her spirit burned within her. He finished speaking and stretched out His arms.

"Bring forth your sick," He said.

The blind and the lame and the sick pressed forward, but the crowd was so thick they could not bring Deborah any where near Jesus. The old woman lay silent and patient and Miriam stood by, tears streaming down her cheeks.

"Take heart, my dear," comforted Dorcas.

"But soon it will be dark. Look many are leaving."

Crowds were now descending the mount some throwing their crutches away as they came down, singing and praising God.

"Look here is a space, let's carry her through," Dorcas cried.

They grabbed the handles of the stretcher and walked up slowly towards Jesus who was still standing on the mount. Their breath laboured in their chests, but still they climbed towards that white-robed figure. At last when they reached the top, everyone had gone down the mount leaving them alone with Jesus who was talking in low tones to His apostles.

Dorcas was out of breath and her chest felt sore and painful, in a gasping voice she cried, "Lord there is another here, who is sick and needs your mercy."

#### Sins Forgiven

Jesus turned and walked towards Miriam and Dorcas, the sick woman lay between them on her stretcher. He stretched out His hand and took hold of Deborah's thin one and said, "Woman arise from your bed, your sins are forgiven."

Deborah sat up shakily and still holding Jesus' hand she began to stand and stiffly stepped off the stretcher. He let go her hand and she walked slowly towards Him her face full of joy. She

flung herself at His feet crying, "Praise be to God most high, who in His infinite mercy has healed His daughter."

She turned to Miriam and embraced her, they wept joyously. Dorcas walked towards Jesus and looked into His face, "Thank you Lord," she said.

In His eyes there was recognition and again they seemed to search her very soul, was it her imagination or was there just the ghost of a smile about His lips.

In the quiet of that night kneeling by her bed, Dorcas prayed like she had never prayed before. Jesus had shown her the way to become wholesome inside as well as out. She had obeyed His words "go and sin no more," now there were other things for her to do.

Dorcas' name became blessed in the village, the sick knew her care the aged knew her comfort and to many young mothers she acted as midwife and cared for their babies. Children loved her and followed her about begging for stories.

Whenever the opportunity came Dorcas would take her leave and go and listen to Jesus' words. She was surely in that little group of women that stood a little way off from the cross; and watched with heavy heart whilst He died. Without a doubt she rejoiced with her fellow sisters in the glorious news of His resurrection.





# Setting Out To Be True

*Special Feature*

By Stephen R. Covey

Formerly President of the Irish Mission

★ While I was doing missionary work in Ireland, one simple, powerful lesson on testimony was brought home to me over and over again. One would come to know the truth to the degree he was true to the truth.

Learning of the divinity of Jesus Christ is unlike other kinds of learning. It is not primarily a matter of acquiring information, of logic and reasoning, of scriptural proof or historical evidences. Intellectualizing about it is a poor substitute for actually living as we must in order to get the kind of knowledge we seek. For the kind of learning that is required here is of a different order altogether.

Again, the principle of this learning is: We can know of the Lord not simply by setting out to find truth, but by setting out to be true. Only through moulding it into our lives is this truth found.

## **Where Lies the Responsibility?**

The Father has promised to grant a witness of the divinity of His Son, through the Holy Ghost, to anyone who qualifies. The responsibility, then, is upon us to qualify. It is not the Lord who must make up His mind to communicate. It is we who must change

and prepare ourselves to receive the communication He has promised.

Once we clearly understand that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8); that "the things of God knoweth no man, but by the spirit of God" (1 Cor. 2:11); that "if any man will do his will, he shall know of the doctrine" (John 7:17); then we begin to look within for the key to this learning. We ask, "How sincere am I? Do I really want to know? Am I willing to pay the price to do whatever is necessary in study, prayer, repentance, and service to qualify?"

Many discover that it is not Christ, nor the prophets who testify of Him, that they doubt. In their sincere introspection they cannot honestly lay the blame upon the Lord for their failure to receive a witness. What they really doubt is their own ability to make themselves worthy. They sense that the obstacle or weakness lies in them.

One investigator wrote. "I doubted whether I really could or even wanted to give up my smoking." Others acknowledge, in this crisis of self-honesty, that the problem is within themselves

—intellectual pride, perhaps, or sensuality, or materialistic desires, or hypocrisy. They see they have failed to gain a testimony of Christ's divinity "because their hearts are set so much upon the things of this world, and aspire to the honours of men, that do not learn this one lesson—that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:35,36.)

### **Personal Change**

Many people do not like this principle because very often it implies some agonizing admissions about oneself, and it promises hard effort to bring about personal change. There is no way to shortcut these admissions and this effort. It is not a matter of merely acquiring information while remaining one's old self. The person himself must change if he is to be able to receive a witness of the divinity of Christ.

This principle threatened the proud hopes of the Jews at the Saviour's time; those who looked for a powerful political Messiah to take the responsibility of changing the world so they would not have to change. They thought eternal life was found in searching the scriptures; but Christ taught this "hard," inescapable doctrine—that even the scriptures point out, beyond mere words, the need to come to Him personally, to live in His way. The scriptures, Jesus said, "testify of me, And ye will come to me, that ye might have life." (John 5:39-40)

### **Our Conscience**

We come to Christ on His terms. The Lord outlined these terms personally when He was on earth; and afterwards, through His prophets. Part of these instructions stipulate that just study-

ing the scriptures is not enough; we must have living contact with the Spirit of Christ. The medium of this contact is one's own conscience.

How does a person counsel with his conscience? Right now you may honestly ask yourself, "What should I do to get closer to the Saviour?" Now listen. Meditate. Examine yourself. And again, listen. You will hear a voice speak to you; the still, small voice of conscience. You won't hear it in your ear. You will feel it within yourself—deep within yourself—in your heart and mind. It will tell you exactly what you must do to draw closer to the Lord. You will become aware of acts that call for repentance, someone to whom you should be kinder, someone whose forgiveness you must ask, some habit you must overcome, some virtue you must develop. What you hear or feel in our conscience is your personal formula for gaining a vital, living testimony of Jesus Christ.

### **We Do Not Listen!**

The Lord may try to get through to us, while we harden our hearts against Him, as Nephi indicated Laman and Lemuel had done: "Ye have heard his voice from time to time . . . but ye were past feeling, that ye could not feel his words." (1 Nephi 17:45).

We then "go through the motions" of religious worship and service. Our prayers become one-way, mechanical and ritualistic, offered out of duty, not desire. "They draw near to me with their lips but their hearts are far from me." Little wonder many of us lose faith in prayer: we have no response, no two-way communication with the Lord. We do not listen.

We should try "listening in our prayers. When we ask for a particular blessing, let us quietly listen with our

## Special Feature

hearts to understand the law on which that blessing, is predicated. (D&C 130: 20, 21) When we hear the answer in our hearts, let us carefully consider it and honestly examine ourselves to see if we are willing to obey that law. If so, let us answer back and commit our promise to the Lord that we will obey. If not, let us not ask for the blessing. If we are not willing to sincerely commit ourselves to qualify for a living testimony of Christ, we cannot expect to receive one.

"Be not deceived; God is not mocked for whatsoever a man soweth, that shall he also reap." (Galatians 6:7)

Few things will inspire self-honesty and humility more than a genuine, listening, two-way prayer. It brings us into living contact with the light and Spirit of Christ. In this attitude of perfect honesty, humility, reaching out, and dedication, we can literally have the Holy Ghost as our guide and companion; and He will bestow upon us a witness of the divinity of Jesus Christ.

However intelligent and knowledgeable we may be unless we have a real and personal experience with the Spirit of God, we will know no more about Christ than the man blind from his birth knows about light and sight, however glib he may be in describing the anatomy of the eye or the properties of light.

This personal testimony is thus a living thing. It is neither borrowed from another nor from the remembrance of past spirituality.

It is rather a well of "living water" (John 4:10), arising from current and real experiences obtained through earnest prayer, study, repentance, covenant making, obedience, and service—all achieved through the empowering principle that it be done "with real intent." (See Moroni 10: 4-5)

To know Christ is to strive constantly to be like Him, to partake of the divine nature. (2nd Peter 1: 3-8) Such a state of knowledge and being qualifies us for eternal life. (John 17:3)



# Let's Talk About

By Dr. Lindsay R. Curtis, M.D

**Does alcohol make a person think more clearly?**

No. Because inhibitions are depressed, a person becomes more talkative. He then THINKS that he is performing better. He feels it has "loosened" his tongue, but his actual thinking processes and reasoning ability are dulled.

**Does alcohol improve one's creative ability?**

No. George Bernard Shaw answered this: "Alcohol knocks off the last inch of efficiency which in all really fine works makes the difference between first rate and second rate."

**Does alcohol make a person a better athlete in competition?**

No. Other things such as weight, physical condition, etc. being equal in two athletes, the difference between the winner and the loser is often the difference in their "reaction" time . . . the time it takes to make a decision and respond with action. A batter has to judge the speed and position of the ball

and respond accordingly . . . IN TIME TO HIT THE BALL! Such reaction time is slowed by alcohol. A "hangover" has lost many a contest.

**Does alcohol improve digestion?**

No. Alcohol actually increases the flow of acid, thus IRRITATING the lining of the stomach. For this reason, people who have stomach ulcers must abstain from drinking alcohol beverages.

**Does alcohol improve eyesight?**

No. Alcohol interferes with the coordination of the eye muscles and may cause double vision. It also interferes with the interpretation of the images received by the brain.

**Is alcohol valuable as a sedative or analgesic (pain-killing) drug?**

There are many more effective non-habit forming drugs that can be used.

**How does alcohol harm the liver?**

To the liver falls the task of disposing of the alcohol from the body. When it becomes overloaded, overworked and

**KNOWLEDGE  
IS  
POWER**

"Truth is obeyed when it is loved.  
Strict obedience to the truth will  
alone enable people to dwell in the  
presence of the Almighty."

—Brigham Young



# Your Health

finally exhausted, it shrivels up and develops "cirrhosis" or degeneration. It simply folds up and goes out of business. The drinker then dies because this organ is necessary to perform many other important functions of the body.

## **Is a "small amount" of alcohol good for the health?**

No one has ever produced scientific evidence of benefits from the consumption of alcohol. A social drinker runs the risk of becoming a "chronic alcoholic", a disease that is one of the most difficult to cure.

## **Does alcohol cure snake bite?**

No. Alcohol does nothing for a snake bite except to relieve some of the pain. It may be dangerous because it lulls the victim into a false sense of security, making him think that nothing further need be done. This is a time when one needs all of his faculties and reflexes in order to obtain treatment as soon as possible.

## **Does alcohol prevent or cure a cold?**

No. Drinking alcohol makes one feel warmer and deadens the reflexes. However, it causes the pores to dilate and therefore makes the person more susceptible to chilling. Also, the drinker is less cautious and exposes himself more, causing more deaths from pneumonia among heavy drinkers.

## **Is alcohol valuable in the treatment of heart disease?**

No, nitroglycerine is far more effective than alcohol in relieving the pain of angina pectoris. Alcohol has some sedative effect, but every little beneficial effect in dilating blood vessels which supply blood to the heart muscle.

## **Is alcohol really a medicine anyway?**

No. Alcohol taken internally will not cure anything. The American Medical Association says, "use of alcohol as a tonic, a stimulant, or a food has not SCIENTIFIC BASIS. The AMA opposes its use as a beverage or as a therapeutic agent."

## **TO BE FREE**

"If you desire to prosper and to be free men and women and free people, first meet your obligations to God, and then meet your obligations to your fellow men."  
—Joseph F. Smith

# Interest Mounting For L. D. S. Student Convention-March 27-30

★ On January 11 a quorum of the executive committee for the Second National LDS Student Convention met in Sunderland, to report back on their assignments and plan for the minute by minute progress of the weekend. They discussed local press coverage; the booking of a band; selection of a site for the barbeque; as well as the liason with Stake MIA (William Hall and Ann Ingram) and Catering Committee (Constance Hill). They examined facilities at both Sunderland Stake Centre and the College of Education, all in preparation for the important March weekend.

The convention is to be held March 27-30, with a theme of 'Must We Compromise?' The opening Devotional Assembly will be taken by John Madsen (of the British Seminary District) and a sequence of activities will lead to the Sunday morning session, with Sunderland Stake Pres. Frederick W. Oates and Pres. George I. Cannon, Central British Mission president and Peter Joyce of the executive committee summing up on the theme. There will be speaker-centred discussions on the

position of the LDS student in the community, before the Lord, and the avoidance of 'schizophrenia' in playing too defensive a role at college. A fringe panel will look at some of the problems arising from the various studies followed: the names of Darwin or De Sade might be dropped at random here, and panel and group will be considering issues for Mormons in the sciences and arts. Graduates on the panel include Cris Freeman (Royal School of Mines) and Gilbert McCabe (Christ Church, Oxford) as well those of more professional status such as Joseph Hamsterd (London Stake president).

Another key activity will be a Morality Workshop under the direction of David Frote (Glasgow) in which, as with the others, the emphasis is not on definitive answers but on the techniques of handling situations.

A brochure describing the programme is available from Graham Stott (Jesus College, Oxford). It gives the full schedule of these activities and the more social ones of the barbeque, and ball. Those interested are invited to write for a copy.

# CONVENTION 69

Second National LDS  
Student Convention,  
1969

March 27-30

Sunderland



Write now to get your name on the mailing  
list for complete details and the chance of  
advance booking . . .

Graham Stott, CONVENTION 69, Jesus Oxford

the theme—

must we compromise ?



# Valentine

★ Bake some Valentine cookies this month for your special Valentines. The children will delight in the heart shapes and gay icing. This recipe is rolled and can be cut into any shape. This is Valentine month, however, so use a commercial heart shape cookie cutter, if available, or cut your own heart pattern out of cardboard placing the pattern on the rolled dough and cutting around it.

Mix thoroughly shortening, sugar and egg. Stir in milk or cream and vanilla essence. Sift together and stir in flour, baking powder and salt. Chill dough and then roll it very thin on a slightly floured board. Cut with heart-shaped cutter. Brush lightly with a little beaten egg whites. Sprinkle with sugar that has been coloured red with food colouring and bake. Oven temperature should be 425° (hot oven) for 5 to 7 minutes. This recipe should yield about 5 dozen cookies.

- 4½ oz. shortening (use half butter)
- 5½ oz. sugar
- 1 egg
- 1 desert spoon milk or cream
- 1 tsp. vanilla essence
- 6 oz. sifted flour
- ¼ tsp. baking powder
- 2 tsp. salt





# Cookies

## DOUBLE HEART COOKIES

★ Cut dough with two heart-shaped cutters one smaller than the other. Lay the smaller heart on top of the larger one and bake. When baked, ice the smaller cookie with pink icing. You can also ice both cookies and put white coconut on the larger one. This gives you a pink heart in the middle with lacy, white coconut around the edge.

## VALENTINE GATEAU

★ Bake your favourite white layer sponge and cut in the shape of a heart. Ice with white icing and trim with 1 cup shredded coconut with minced candied cherries. Sprinkle over the top. Serve on a lace doily.

## ICING

★ Blend together 4 oz. butter and 12 oz. of sifted icing sugar. Add  $1\frac{1}{2}$  tbs. of cream and  $1\frac{1}{2}$  tsp. vanilla. Stir until smooth. Tint with a few drops of red food colouring, if desired. Use for cookies or for the Valentine Gateau.

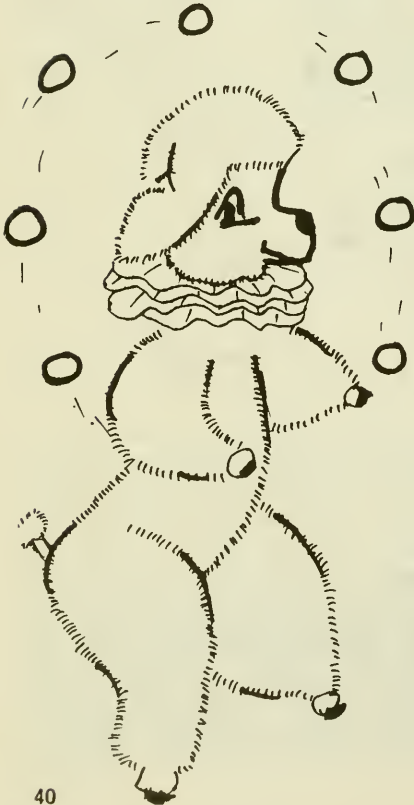
# Miss Poppy

By Gillian Brown-Lee

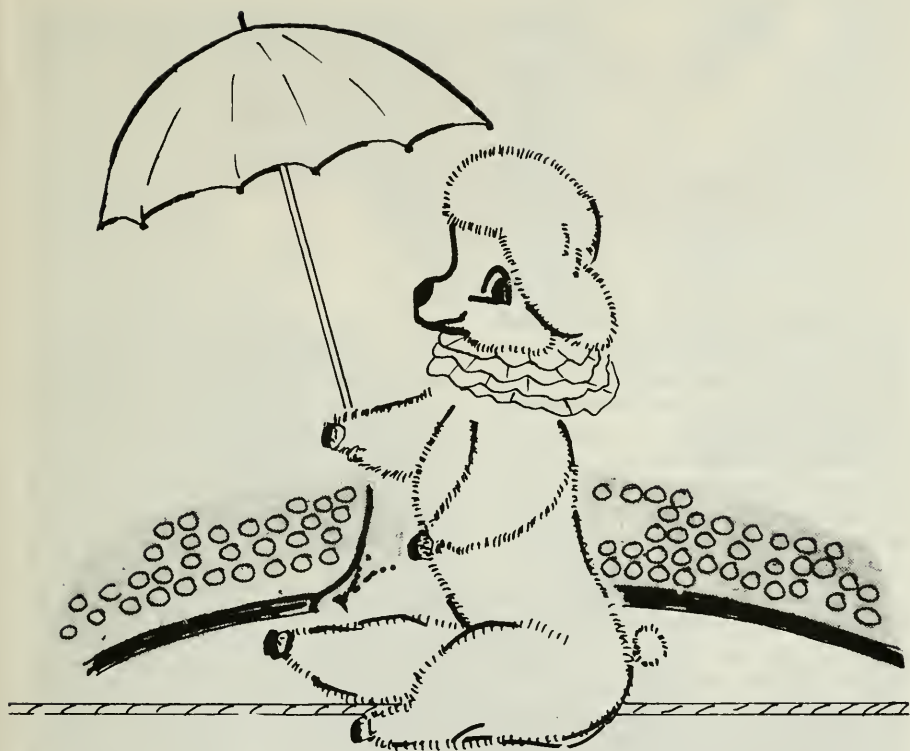
Miss Poppy was a poodle of very high degree,  
Her mother's name was Duchess of noble pedigree.  
Her father was the champion at many a local show,  
Alas for poor Miss Poppy, she had a crooked toe!

Miss Poppy's lady owner was really quite put out,  
She couldn't understand how such a thing had come about.  
She took Miss Poppy to the vet, and after much debate,  
He said, "Madam must wait a bit, perchance the toe will grow straight!"

Miss Poppy's coat was shiny, and full of tiny curls,  
Her eyes were bright, her nose was wet, her teeth like little pearls.  
Her brain was quick and clever, her sight as sharp as pins,  
Her tricks and games were many, and very few her sins.



## *Children's Section*



And yet her owner spurned her, though only six weeks old,  
She was not truly perfect, Miss Poppy must be sold.  
A kind young lady bought her, to her strange home they went,  
And now 'tween tent and caravan, Miss Poppy's days were spent.

Miss Poppy joined a circus, and travelled near and far,  
As months turned into seasons, Miss Poppy was a star.  
She was the first to learn a trick, the last to leave the ring,  
Miss Poppy would not change her grand new life for anything.

Miss Poppy had forgotten her silly crooked toe,  
It never would be noticed in any circus show.  
So any tiny fault or flaw can soon be overcome,  
And we, like dear Miss Poppy, can work for everyone.

# Custodian Performs Great Missionary Service



★ "I thought my job would be a lonely one, but I find it definitely is not. This is the Lord's house and I feel His presence with me." So said Brother Albert E. Preece, custodian of Woodsetton Chapel, near Wolverhampton, in Leicester Stake. Brother Preece has held this position for three years. He has enjoyed his work and through it his testimony has grown.

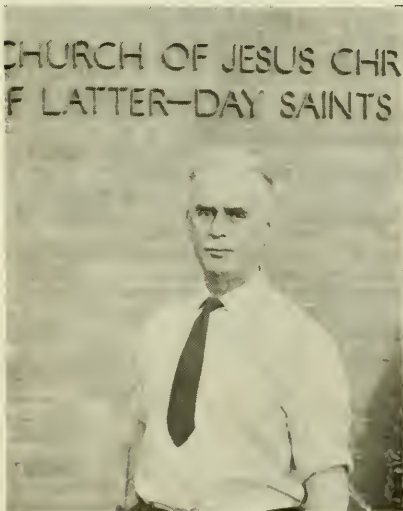
There have been many and varied visitors at Woodsetton Chapel. Strangers have phoned for help and advice, people worried about family problems

have sought help. They turned to a church in their time of stress. Brother Preece has been of service to them and has felt the spirit of the Lord as he tried to help them.

Architects, interested in church buildings have visited this new chapel. One man wanted an aspect of the church incorporated in his own house and brought his architect to the building to show him. People who are curious as to what a Mormon Church is like have come. A party from a technical college took photographs of it for their studies. Whoever they are, Brother Preece tells them as much as he can about the Church's teaching.

One day two large oil tankers drew up. One of the drivers had been to the Leicester Chapel and was so impressed that he brought his "mate" to see Woodsetton Chapel. He had not heard of the Mormons. Another driver of an oil tanker stood in the chapel and said, "What a wonderful feeling. I could imagine myself a member of this Church."

Some of the visitors have travelled many miles to see a Mormon Church. One man, a Methodist, brought some people especially to see it because they were planning a new church of their own and were seeking new ideas. Another had been sent as a representative of the residential area in which



Albert E. Preece, custodian, Woodsetton Chapel.



## *Special Feature*



Albert E. Preece pruning roses at Woodsetton Chapel, Leicester Stake.

he lived. He reported to Brother Preece that he had been sent by his fellow householders because they had heard that a Mormon Church was being proposed for their estate and they were worried about it. As he left he said that he was very impressed and that there would be no objections from him or his fellow residents to a Mormon Church in their area.

In a rain storm the porch is a good shelter for passers by. They are always invited in and given pamphlets on Mormonism. Some visitors are religious, others believe in nothing. They all go away impressed. They comment on how well this Church is kept. Brother

Preece always replies "One day the Lord may knock on that door and want to come in. It must be ready."

Brother Preece was branch president when the chapel was built and is at present first counselor in the Second Quorum of Elders. He is an assistant to the Sunday School superintendent. He has been a member of the Church for ten years. His wife was born in the Church.

Brother Preece worked as a plumber and a gas fitter before becoming a custodian. He enjoyed meeting people in that work, but has found that his present position is the most rewarding of his life.

### COLOUR BLIND

By Sis. Masie Liston, Sottish Mission

What colour is Black?

Am I blind, to it's Hamitic Tone?

I can feel it's presence,

Sense it's depths,

Touch it's velvet,

Hear it's despair!

But what colour is black?

How can I know except search it's soul-

And yet I'm afraid!

My colour is white!

Am I unblemished still from birth?

Why fear I it's nearness—

Pity it's fall—

Watch it's Tears

Pray for it's soul?

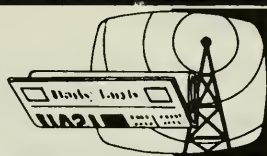
Because my colour is white

Should I with-hold my love?—

For God who gave his life

Tells me—love all!

# NEWS



## CENTRAL BRITISH MISSION

★BEDFORD Relief Society held a social evening devoted to the theme of "Strive for the Stars", at the home of Bro. and Sis. Gibbons. After a meal prepared by Sis. Gibbons and Sis. Shackleford, Kathleen Borly sang a solo, and a skit was performed, poems recited and other songs sung. The room and tables were decorated and lighted by candlelight and all the twelve sisters present agreed that it was a very pleasant evening.

A Jumble Sale and Sale of Work was

held in November at the St. Peter's Hall Bedford, and a good variety of articles were offered for sale. The sisters made cakes, and hot doughnuts and apple cider were prepared by Bro. and Sis. Vann. The sum of £11 . 16s. was raised.

★ Once again it was a real family party at the mission home on Dec. 21st when all the mission board members their wives, husbands and children gathered together for their annual



Bedford R. Soc. Sisters enjoying a meal by candlelight.

Christmas party. During the afternoon the younger children enjoyed party games and a visit from Father Christmas, while the teenagers went bowling. Everyone gathered together for some wonderful refreshments, and then in the evening each family performed their party piece. The party closed with carol singing around the lighted Christmas tree.

---

★ On 13th Dec. 1968, a Christmas Party was held in the Coastguards lookout at HOLYHEAD for members of the Bangor Branch and their friends. Sis. Murton and Sis. Stewart from Holyhead prepared a delicious meal of cold meats and salads followed by hot mince pies, which really warmed up the Christmas spirit. Approximately twenty people attended and Sis. Dixon from Beaumaris, organised each family to do a "turn" of singing, dancing, acting or whatever they could do. Perhaps the funniest was an excellent imitation of Tiny Tim singing Tiptoe through the Tulips, by Ian Pierce from Bangor. Also included on the programme was a series of games with small prizes for the winners.

---

#### **SOUTHWEST BRITISH MISSION**

★ Saints from all over the West of England went to PLYMOUTH on Dec. 7th to see a show at the HARTLEY Chapel. The compere was Arnold Jones, a witty Welshman from Merthyr Tydfil. Philippa and Rosalind Pulman, also from Merthyr, sang duets and entertained the audience of over 300 with the Tall Tales they won prizes for in a national competition at Torquay, 2 months ago. John Cox gave two prize winning re-

citations from Shakespeare. Two pop groups performed, one from Exeter, and the other from Plymouth composed of missionary Elders, in a comical mood. Elder Munns from Barnstable showed his skill on the piano between acts. There was also a last showing of the Plymouth District Road Show "Winter Wonderland", with the "Devonshire bumpkin", Ann Giles, stealing the main applause. The show ended with the main floor being cleared so that the M.I.A. Formation Dance team from Wales could give a demonstration.

The missionary Elders held a Christmas Party on Dec. 16th at the Hartley Chapel for all those working in the Bristol and Southwest areas. What made it more enjoyable was the fact that they were able to stay overnight at the homes of the Plymouth saints, some of whom they had brought into the Church, and who naturally were delighted to see them again.

Sylvia Blott, organised an Olde Time Music Hall at the Chapel on Dec. 21st, and the programme included a variety of sketches and songs from members and missionaries in the district. During the afternoon the Primary children entertained their families with a Nativity play. There were also talks by the children on the subject of Christmas, and then carol singing.

The Sunday School Christmas Party, with about 100 members present took place on Dec. 28th. There were gifts for all the under-twelves, from the Three Kings, Peter Blott, Bill Moir and Bill Soper. Pamela March, the Junior Sunday School Co-ordinator, was presented with a potted plant, in appreciation of all her hard work in organising the party.



★ BOURNEMOUTH Branch was well represented at the South Coastal District Relief Society Bazaar held at the local New Town Liberal Hall. Their seven stalls organised by Relief Society Pres. V. Kenchington, yielded a total of £25, which is to be divided between the Society's funds and the Branch Building Fund. The latter has now nearly reached the £600 mark.

A complete sell out was the happy report on the first issue of the newly launched branch magazine, "HALO". Produced by the Branch M.I.A. members and published by the South West British Mission. With David Leckey as editor, it promises to be a real winner and provide much interesting reading for local members. It is hoped the "HALO" will be published each month in aid of the Building Fund.

Recently returned to Bournemouth, after several years in Bermuda and Salt Lake City, Peter Crockford, a former South Coastal District president, has been called as 2nd counselor in the branch presidency.

★ Nov. 23rd was a busy day for the sisters in the CORNWALL District when their annual bazaar was held in Falmouth. The priesthood not only transported the sisters to Falmouth from branches in Helston, Newquay and St. Austell, but also helped to erect the stalls for them. All the branches displayed many and varied hand-made goods, ranging from beautiful knitwear, to lovely dressed dolls, and it was a very successful day both financially and socially. Refreshments were served including hot meat pies and a selection of other goodies. After the baz-

aar the saints stayed on to enjoy a "Beetle Drive" and dancing.

★ Sisters of the FALMOUTH Relief Society gave a Christmas Party for the children and their friends on Dec. 6th. The room was gaily decorated with a real festive approach. Joan Worrell acted as M.C. and really gave the children a lovely evening. After refreshments, and before going home they all received sweets, and a present. Then the sisters all exchanged a gift. Everyone felt a true Christmas spirit prevail.

TORQUAY Branch had two stalls at a combined Bazaar with EXETER and NEWTON ABBOTT Branches at Exeter on Nov. 30th. Edna White and José Norris were in charge of the stall selling general goods, such as aprons, gloves, baby clothes, oven gloves and household goods. While Christine Norris served at their other stall selling cakes, tarts, biscuits and sweets. Business was slow at first, but nearly 100 people visited the Bazaar during the day, and the branch's share of the profit totalled approximately £10.

## CHANGE OF NAME FOR THE TORQUAY BRANCH

★ Following the amalgamation of the local Councils of the three towns of Torquay, Paignton and Brixham, to form a new County Borough of Torbay, the mission president has agreed to the Branch's request to change the name to TORBAY BRANCH, as it already covers these three areas. This will be done officially at the next Plymouth/Cornwall District Conference, to take effect from the date of the conference. The branch is part of the Plymouth District.

★ The CORNWALL District held a Christmas service as a district at RED-RUTH and it proved to be a great success. Floor spreads were put down for the children and some of the brethren had to stand as there were not enough chairs. About 90 saints attended, which just shows how the Church is growing in Cornwall.

---

#### NORTH BRITISH MISSION

★ On Friday 22nd Nov. approximately 150 people attended the GRIMSBY/CLEETHORPES Relief Society Bazaar. Everyone was greatly impressed by the cheerful scene which greeted them on entering the hall, which had been very tastefully decorated by the sisters. The nine stalls were displayed effectively with goods ranging from a variety of hand made articles, aprons, slippers, children's clothing, Christmas centre-pieces and indoor plants. During the evening refreshments of home-made soups, fishcakes and hot dogs were served. However the centre of attraction was Father Christmas, who successfully entertained the children whilst their parents bought their assortment of home-made cakes. The evening was very rewarding and satisfying for the sisters.

---

★ An enjoyable occasion was had by all at the HULL District Dinner and Dance for district officers and branch presidents and their wives in November. The dinner, prepared by the Relief Society sisters under the direction of District Relief Society President Sister Everett, was turkey for main course and trifle for sweet. After the meal entertainment was provided by Geoffrey Dunning acting as comedian, and Tom Novis who sang. Dancing was the programme for the rest of the evening

with Ian Swaney on the accordion, and the use of records.

---

★ On Dec. 14th, Father Christmas made a surprise visit to the children of the Liverpool Primary and Junior Sunday School classes. He was drawn by the spirited rendering of "Captain Webb and Medicinal Compound" sung lustily by a small sized quartet led by David Wain. After a splendid tea the children were entertained by old time films. This year the party was increased by the attendance of a family outside the church, who would not otherwise have seen Father Christmas this year. Their delight was touching to see. The success of the party was due to the untiring efforts of Doreen Jones, Joan Foster, Betty Wain, and Sisters Hodge, Hoare and Bourne, and it was noticeable that the attendance grows larger each year, which of course is what we like to see.

---

★ Members of the BURNLEY branch were in a frenzy of activity just before Christmas, trying desperately to finish the work on their new chapel and to raise the last £200 needed to pay for their share. The Relief Society held their sale of work on Nov. 30th, and the M.I.A. organised a dance on the 29th, with a folk dance team as performing guests of the evening, they held another dance on Dec. 6th, and were also responsible for the branch Christmas Party, dinner and dance on the 21st Dec. At the time of going to print we had not heard whether they reached their target or not, but we certainly hope that they did.

---

★ Due to initial complications, the intended departure of Anthony Calvert of the BURNLEY Branch, on a voluntary building mission to Germany was de-

layed. In the meantime alternative arrangements had been made in Essen. However the Lord works in a mysterious way, and now both Bro. Calvert and Ronnie Taylor of the NELSON Branch have been called on fulltime proselyting missions. Bro. Calvert is serving in the British Mission and Bro. Taylor in the British South Mission.

---

## LEICESTER STAKE

★ The "Second Quorum of Elders" held a very successful dance at the HANDSWORTH Ward Chapel in November. The music was provided by the very popular "Woodsetton Sounds", and the Handsworth Ward Relief Society under the direction of Pres. Winifred Megeney, provided some delicious refreshments. During the interval, Elder Thomas Gene Harrison, a new missionary, entertained with the guitar and sang three popular songs, then Bishop Denis Tisdale provided comedy and song. The quorum presidency were very pleased with the response they received and are now planning further social activities for the future.

---

★ The priesthood of WALSALL entertained the sisters to a dinner and dance one very cold evening in November, but the meal and the dancing soon warmed everyone up. Games for both children and adults also added to the fun.

The branch's "Find a Member" week provided a new and exciting experience for the members who went tracing with the missionaries. Testimonies were strengthened and spirituality increased, and there was happiness in the social evening for members and investigators when local talent and the new Mission-Aires entertained. The film "Profile of a Prophet", on the life of

President David O. McKay, gave inspiration.

---

★ The success of Woodsetton's Missionary Week, was mirrored in a gay social. The number of new faces was overwhelming and Master of Ceremonies, John Bond, had difficulty organising dances which would not involve too many collisions. Dancing was to records, and the high spot of the evening was entertainment by the New Mission-Aires, who sang several new numbers as well as some old favourites.

Members of the Relief Society invited their husbands and friends to a dinner-dance at the Woodsetton Chapel. Decorated tables were set for seventy people, who enjoyed a three course meal served by the Young Women's M.I.A. Afterwards there was a chance to wear off some of the added weight with folk and modern dancing, organised by John Bond. The food was prepared that afternoon by two non-members and they were both presented with a bouquet of flowers for their worthy efforts.

---

## LEEDS STAKE

★ Answering the call from the First Presidency to incorporate the Scouting programme in the Church in the British Isles, the DEWSBURY Ward has done what many, including the Scouting Authorities considered impossible. With the general pattern of scouting growing more towards combined troops to combat declining members, Dewsbury has started Cubs and Scouts and done so with immediate success.

On the 30th October 1968, the 3rd Dewsbury Scout Group was officially registered and the Leaders, Cubs and Scouts invested in an impressive ceremony which was attended by the

District Scout Commissioner Mr. K. Pollard, his A.D.C.'s, and representatives of the District Scout Council. The 3rd Dewsbury leaders are, Group Scout Leader Arthur Gregory, Scout Leader Hedley Bennett, Asst. Scout Leaders Eric Sheard and Mike Smith and Cub Scout Leaders May Bolton and Kathleen Gregory.

The meeting opened with flag break and prayers at 7-30 p.m., and the rest of the evening was given over to investitures followed by the "Grand Howl", and a realistic 'mock-up' of a camp site in the Cultural Hall, with a camp-fire, tents and real trees! Songs were sung and the spirit of the Camp-fire enjoyed until 9-30 p.m. when with the fire burning low, the flag was lowered and the company led in prayer by Bishop Gordon Williams. About 60 people attended the evening, which for

the 15 cubs and 14 scouts was but the first of many such treats.

### SCOTTISH MISSION

★ KILMARNOCK District Relief Societies held a Christmas Bazaar in the Masonic Halls, Irvin on Nov. 23rd. There was a grand display of hand made articles, and the stalls looked very attractive. Business was brisk when the doors were opened, and at the end of the sale the takings were £52. Later in the evening a fashion show of clothing made by the sisters was held, and this was followed by a concert in which everyone participated.

★ The second annual Father and Sons' Dinner for all members of the priesthood in the district was held in KILMARNOCK on Nov. 30th. The District Relief Society sisters prepared and served an excellent meal to the 51 young



Solomon Patel, a Scout being invested by Scout Leader Hedley Bennett at Dewsbury.



and not quite so young men who attended. Boys 11 years of age who are preparing to enter the priesthood were also invited. All the six branches of the district were represented. After dinner, District Pres. Ronald F. Lovell spoke on organization, and with the approval of all concerned three priesthood groups were then organized, Melchizedek, Aaronic, and Aaronic Adult. The elders are also to support Sister Mavis E. Clements on a full-time mission. Mission Pres. Egbert J. Brown was the second speaker, and he stressed the need for a good education in this modern world. Pres. Harold Wilde, 2nd counselor in the district presidency, presented the awards to the Aaronic Priesthood holders.

While the sisters washed the dishes, the brethren enjoyed the film "Joseph Smith the Latter-day Prophet". To round off the evening each branch contributed one or two numbers in a concert. The programme included songs, monologues, jokes, and accordion, piano and bagpipe solos.

---

★ On the 16/17th Dec. the KILMARNOCK Branch and dependent Primaries visited the old people in Kirklandside Hospital to sing to hem. Fourteen children and 5 teachers sang a selection of Christmas Carols and Primary songs, and then spoke to the old people who appreciated it very much. Each evening the matron and staff provided lemonade, sandwiches and biscuits for the carollers.

---

★ On Nov. 30th the sisters of the INVERNESS Branch celebrated St. Andrews day with a party. The tables were decorated in blue and white representing the flag of St. Andrew, and

the food served was all home baked from traditional Scottish recipes. After the meal the sisters entertained the company with a variety of Scottish poems and songs.

---

★ The ABERDEEN BRANCH held their M.I.A. Christmas Party on Dec. 17th for about 50 members. The Chapel was decorated both inside and out, a "Grotto" with Joseph, Mary and the baby Jesus, had been placed on the roof, and Christmas Carols were relayed through loud-speakers. Inside there was plenty of Christmas pudding, pies, sweets etc. and after the goodies, dancing and games. Santa Clause also paid a visit and gave presents to all the members.

Two days later the Relief Society sisters and their friends went for their Christmas outing. First they went for a meal and then on to Her Majesty's Theatre to see the White Heather Club's Christmas Party.

Like all good Scots the branch saw the New Year in with a party and dance.

---

## SUNDERLAND STAKE

★ The BILLINGHAM Ward Relief Society Christmas Bazaar took place 29th Nov. As this was the first time that a bazaar had been held in the new chapel, it was encouraging to see so many people there. The evening was opened by Sister Afton Hardy Stake Relief Society president, who praised the work of the many articles for sale, which ranged from toys to home-made ginger wine, and from aprons to plants. Refreshments were also on sale, but the highlight of the bazaar from the children's point of view anyway, was Joe Riley as Father Christmas and Sis-

ter Arvidson as Mother Christmas. The sum of £66 was raised, and this will be used to buy cutlery, crockery and other utensils for the kitchen.

The Primary held their Christmas Party on Dec. 7th. Both children and parents played games and then watched the Nativity play performed by the members of Primary. All the children had obviously learnt their parts well and their singing was excellent. Refreshments made by the Primary officers and teachers sold extremely well.

---

★ The PETERLEE Branch also report a very successful bazaar on the 7th Dec.

---

### LONDON STAKE

★ On 7th Dec. 1968, the London Stake Relief Society held a very successful Christmas Social and Dinner. Over 150 sisters, their husbands and friends gathered with the stake presidency in the HYDE PARK Chapel to enjoy a fine meal prepared and organised by Bishop and Sister Leavitt of the NORTH LONDON Ward. Bishop Leavitt also acted as Master of Ceremonies for the dancing and entertainment which followed the dinner. John Smith, the Magic Man of the CATFORD Branch, Pat Jackson singing to the accompaniment of Jill Goldthorpe, and Don Harrison playing variations on a Mormon Hymn provided the entertainment.

---

★ A Christmas Bazaar was held at the NORTH LONDON CHAPEL by the Relief Society. Stalls included, bakery, household goods and toys and childrens clothes all made by the sisters. A light lunch was served to the visitors. A great deal of effort and time on the part of the sisters was rewarded by a return of over £50 of which a portion will be given to the ward building fund.

★ The climax of the year for 20 members of the 19th Balham and Tooting L.D.S. Scout Troop was a fortnights holiday they spent camping at Padstow, in Cornwall. The camp was a combined involving two other Scout Troops and over 70 Scouts and Scout leaders. They were grouped in 8 Patrols and catered for themselves, tackling such ambitious dishes as roast chicken and mackerel.

The majority of the free time at the camp was spent on the beach, swimming or playing volleyball and football. Special activities for the older boys consisted of a 24 hour expedition across Bodmin Moor, carrying full kit and living on special rations, and a rather exciting night hike. They also visited Boscastle and Tintagel by coach, the former having a rather sinister Witches Museum, and the latter the famous castle of King Arthur. Many other wonderful experiences were enjoyed, far too numerous to relate in detail, but, all a testimony to the brotherhood of mankind in and out of the Church.

---

★ All present and former members of the Luton Ward, are invited, to the dedication services of the Luton Chapel to be held Monday, Feb. 17th at 8 p.m. Elder John Longden, Assistant to the Twelve, will dedicate the edifice.

---

### IRISH MISSION

★ It has been interesting to receive reports of Scout Activities for this month's issue of the Star, from the Leeds and London Stakes. We have another rather belated report of a Scout Camp in IRELAND, and we are printing the following photographs to show their achievements and encourage others to introduce the Scouting programme in their wards

and branches.

The occasion was the CAVEHILL Scout Troop weekend camp at the Camping site, Cavehill, Belfast. Their leader is Brother A. Kirk.

We like to receive such photographs as these, but please send them in as soon as the event has taken place, then you will avoid disappointment for everyone.

## MANCHESTER STAKE

★ ASHTON/OLDHAM Ward held their Christmas Party for the children on December 21st, with plenty of fun and games and the long awaited visit from Father Christmas.

★ A very successful Stake Missionary /Investigators Dance was held at the stake house on 23rd Nov. The refreshments were provided by the Relief Society who put on a splendid buffet, and the M.I.A. were responsible for the

really outstanding decorations in the cultural hall.

## BRITISH SOUTH MISSION

★ Anyone visting the ISLE OF WIGHT this year will find that the branch there is growing rapidly and that work has commenced on their own chapel. All the members are full of enthusiasm and are working hard to raise money for the building fund. The latest effort was a dinner given by Bro. and Sis. Arthur Henderson, formerly of the London Temple, which raised £20.

★ Quite a flurry in HIGH WYCOMBE in mid-December when the Market Supervisor telephoned Sis. Lukin one evening to say there was a free stall that Saturday.

Sister Lukin refered this to the branch president and a hasty conference was called when it was agreed to market Christmas Trees.



Bro. A. Kirk with some of the Troop of the Cavehill Branch at their weekend camp.

Two of the brothers made a 5.30 a.m. start to a wholesale depot fifteen miles away and brought back a collection of trees the last of which was sold at 4.40 that afternoon.

The missionaries were asked if they would tract the market crowd from the stall area and made dozens of gospel contacts.

Bro. Tom O'Connell of the branch presidency organised the sale and was chief salesman.

## CONGRATULATIONS

### BIRTHS

★ To Brian and Elizabeth Austin, Ashton/Oldham Ward, Manchester Stake, a son.

★ To George and Margaret Holden, Ashton/Oldham Ward Manchester Stake, a son.

★ To Charles and Elizabeth Baxter, Ashton/Oldham Ward, Manchester Stake, a daughter.

★ October 9th—To Brian and Lynda Wade, Northampton Branch, Central British Mission, a daughter Nicola Tracey.

★ October 21st—To Pres. and Sis. C. E. Seivert, formerly of Banbury Branch, Central British Mission, recently returned to the B.Y.U. Provo, Utah, a son, Jeffrey Thomas.

★ October 26th—To Norman and Bonita Kapaska, Banbury Branch, Central British Mission, a son, Aaron.

★ December 4th—To Barrie and Sheila Jones of Leicester Stake a son.

## ENGAGEMENTS

★ December 20th, Robert Ian Preston to Patricia Garniss, both of Ashton/Oldham Ward.

★ John Hughes of Burnley Branch to Eileen Walker of Coln Branch.

## MARRIAGES

★ Christopher Morris and Linda Hirst, both recent converts to the Church were married at the Leeds Stakehouse on 14th September, 1968 by Bishop Neil McEwen. The wedding ceremony was the first to be held in the stakehouse and also the first that Bishop McEwen has performed.



Elizabeth Perry and Eric Bray after their wedding at the Plymouth Chapel.

★ Eric Bray of Helston, and Elizabeth Perry of Exeter were married on 5th October, 1968 at the Plymouth Chapel. They later attended the London Temple. About forty people attended the reception before the couple left for their honeymoon in Portlock.





Linda Hirst and Christopher Morris the first couple married in Leeds Stakehouse

★ Raymond Poole and Susan Vine were married at the Nottingham Chapel on December 21st by Bishop Albert Green. Susan who comes from Broadstairs, Kent, met Raymond at Nottingham Teachers' Training College. She wore a dress of white duchesse satin trimmed with Nottingham lace, a full-length veil and carried a bouquet of freesia and rosebuds. The bridesmaids were Gillian, Caroline and Mary Lou Vine, (sisters of the bride) and Vane-sa and Rebecca Poole, (sisters of the groom). John Elks of Derby was the best man. The reception was held in the cultural hall and then the couple left for the London Temple.

## OBITUARY

★ Joseph Henery Thistleton of the West Hull Branch, aged 75 years, passed away while attending priesthood meeting on Nov. 10th.

The funeral service was held at the

West Hull Branch Chapel conducted by Branch Pres. William Fee; a talk was given by Peter J. Everett.

There were many brethren and sisters present to pay their last respects to this dear brother. Our sympathy is extended to his wife Vera.

## I PRAY I MAY BE THANKFUL

By Sis. Margory E. Green Farnham,  
Surrey

I do not ask for riches,  
I do not crave for wealth,  
I pray for something precious,  
The gift of strength and health,  
For eyes that see the beauty  
In flowers so bright and gay,  
And lips that whisper "Thank you"  
For the blessings of each day.

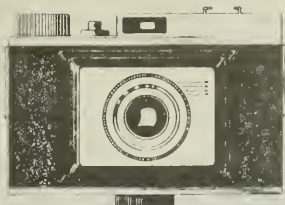
I ask I shall be humble,  
Tolerant and kind,  
That I will always try to keep  
A sweet contented mind;  
To be grateful for my loved ones  
Who work and keep my home,  
Then think of all the sad ones  
Who sit and cry alone.

I pray I may be worthy  
Of all the things I say,  
That I may help a friend in need  
Throughout each passing day.  
I want to grow in wisdom,  
In patience and in love,  
And serve my Heavenly Father  
As He guides me from above.

I do not ask for riches,  
I pray for faith, dear Lord,  
That I may always serve Thee  
Not looking for reward,  
And when my journey's over  
And I leave this earthly plane  
With joy I come to meet you  
And eternal rest obtain.



"Dramatic Interlude" first in Division 1, Land or Seascapes, taken by Mrs. Irene Hirst, Southport, Lancs. at Eskdale, Cumberland. Film FP3. f5.6. 1/200th. Filter X4 Orange.



## *Photo Contest*

# Winners Announced In 1968 "Star" Photo Contest

★ Results of the 1968 photography contest conducted by the Millennial Star are announced in this issue. The editorial staff of the Star express thanks to all who entered, and to the judges.

Winners of first, second, third places and honourable mention are announced herewith.

It should be noted that some photographs received did not carry the information as to which category they were submitted and some entrants did not carry the details of film, camera, etc.

Judges noted that some photographs were entered in a division somewhat foreign to the subject material of the photograph. In some cases such photos were considered in the division judges (according to the rules of the contest) felt the picture would best fit the description.

Winners have already been notified by direct post as to the results of the contest and their prizes awarded.

Reproductions of winning pictures together with data concerning each is printed herewith on the next several pages of the February issue of The Millennial Star.

### Division 1: Land or seascapes

First place—Mrs. Irene Hirst, 133 Sussex Road, Southport, Lancs., member of the Southport Branch. Photo titled "Dramatic Interlude". Taken in Eskdale, Cumberland.

Judges notation: Excellent quality, with care in developing, printing and entering.

Second—Christopher Lewis, 14 Green Lane, North Hykeham, Lincoln, Lincoln Branch, Central British Mission. Photo titled "Morning Mist". Also excellent quality.

Third—Michael John Fisher, 58 Hope Avenue, Goldthorpe, near Rotherham, Yorkshire, Sheffield Branch. Titled "Trees".

Honourable mention—"Land's End" by Roger J. Bell 61 Lostwood Road, St. Austell, Cornwall, St. Austell Branch.

"The old and new in France" by P. Unsworth, 100 Byron St. Hollinwood, Oldham.

"Progress" by J. F. Harris, 3 Jubilee Terrace, Helston, Cornwall.

### Division 3: Dramatic effect.

First place—Peter Wheat, 33 Avon Road West, Christchurch, Hampshire, Bournemouth Branch. Photo titled, "Dawn Beauty" of early morning with weak haze of the sun fingering across the soft wetness of the grass, highlighting the pearl droplets of the spider web against a backcloth of sparkling jewels.

Judges notation: Excellent quality.

Second—Christopher Lewis, of Lincoln Branch, who also placed second in the first division, for his "Solitude".

Third—Peter Wheat, Bournemouth Branch, who also placed first in this division. "Filigree Contrast".

Honourable mention—"Agony" taken by Elder Pearson, 50 Princess Gate, Exhibition Road, London S.W.7.

Michael Lucas, 12 Small Crescent, Orford, Warrington, Lancs, Warrington Branch Liverpool District. Photo titled, "Harai-Goshi".

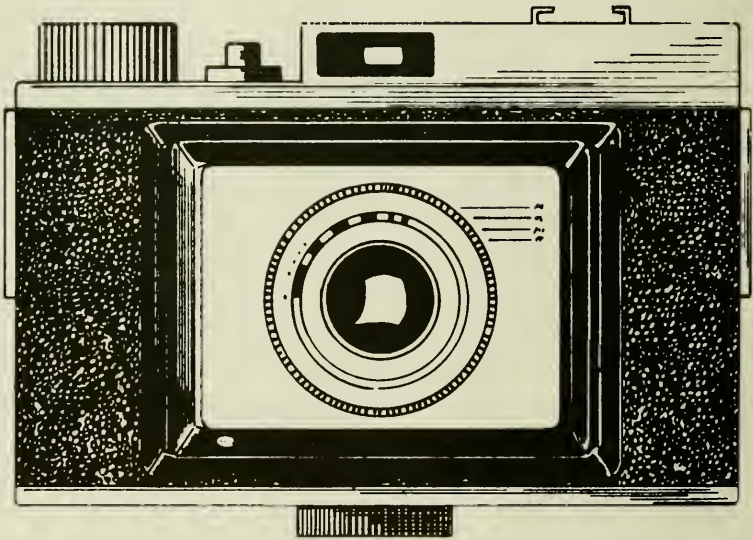
Peter Wheat, Christchurch, Hampshire. Photo titled, "Rod-Bender" on Hampshire's famous Avon river at

Christchurch.

Miss Karen E. Lodge, 17 Bryn Teg, Beaumaris, Anglesey, N. Wales, Bangor Branch. "Freedom or . . ."

Roger J. Ball 61 Lostwood Road, St. Austell, Cornwall, St. Austell Branch, photo titled, "Gone Fishing".

"Pondering on Saturday's team", by P. Unsworth, Hollinwood, Oldham.







"Dawn Beauty" by Peter Wheat, Christchurch, Hampshire, first in Division 3.  
Dramatic effect. Pentax SLR. Film FP3.



"Morning Mist", second in Division 1, taken by Christopher Lewis, North Hykeham, Lincoln. Canon FT-QL, 50 mm. FP4. Dev. Microphen. f1.8.



"Solitude" by Christopher Lewis, North Hykeham, Lincoln, second in Division three, Leica IIIa, 50mm. Film FP3. Dev. Unitol.





"Trees" rated third in Division 1, taken by Michael John Fisher, of Goldthorpe, near Rotherham, Yorkshire. Film Verichrome Pan. 1/4 sec.





"Filigree Contrasts" placed third in Division 3 by Peter Wheat, Christchurch, Hampshire, Pentax SLR, Film FP3.



"Land's End", honourable mention in Division 1, submitted by Roger J. Ball, St. Austell, Cornwall. Film FP3. f5.6. 1/125th.



"Progress" received honourable mention in Division 1. Taken by J. F. Harris, Helston, Cornwall. Film Ilford ASA500. No. 16 spot. 1/250th.



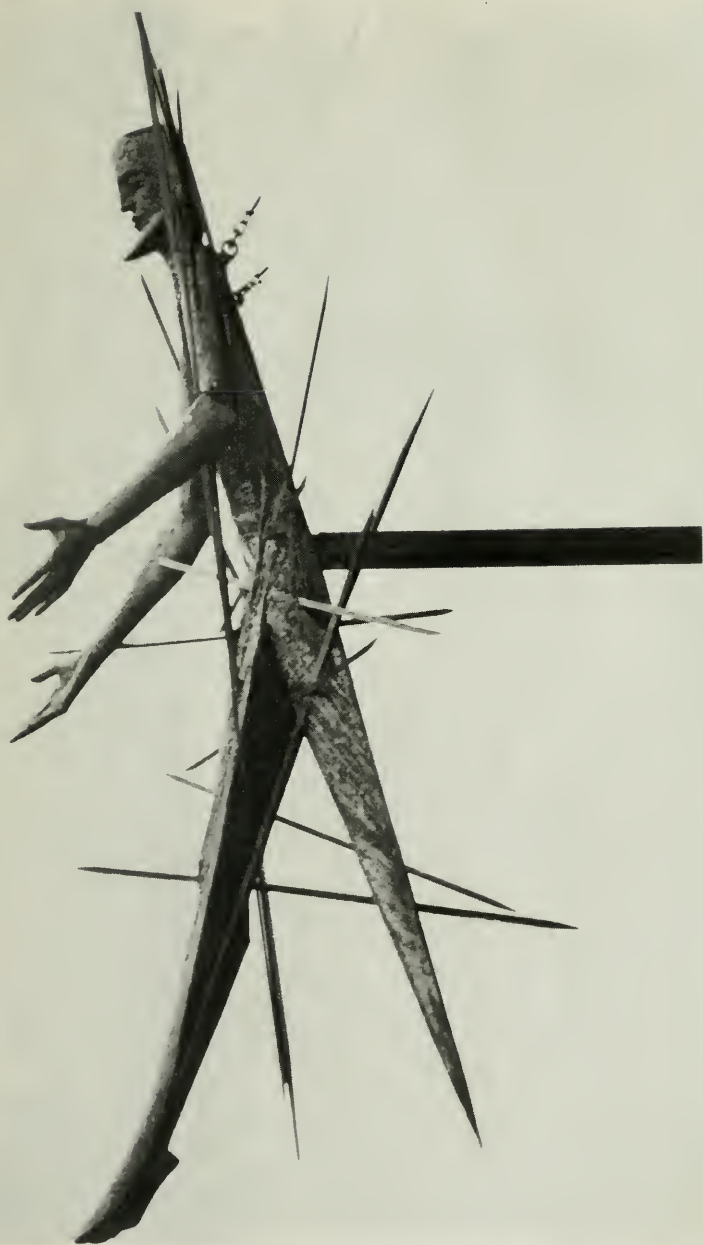
"The old and the new in France" honourable mention in Division 1 taken by P. Unsworth, Hollinwood, Oldham.





"Harai-Goshi" by Michael Lucas, Orford, Warrington, Lancs, honourable mention in Division 3. f8. 1/300th.





"Agony" by Elder Pearson, 50 Princess Gate, Exhibition Road, London, honourable mention in Division 3. Nikon Sun Zoom. Film FP4. f8. 1/125th.



"Rod-Bender" by Peter Wheat, Christchurch, Hampshire, honourable mention  
Pentax SLR. film FP3.



"Freedom or . . ." honourable mention. Taken by Miss Karen E. Lodge, Beaumaris, Anglesey, N. Wales.



"Gone Fishing" by Roger J. Ball, St. Austell, Cornwall, received honourable mention in Division 3. Film Kodachrome X. f5.6. 1/60th.





"Pondering on Saturday's team" by P. Unsworth, Hollinwood, Oldham, received honourable mention in division 3.

# "Finda Member Week" Comes To Banbury

By Brian S. Heath, Branch President of  
Banbury

★ Banbury is one of the smaller branches of the Central British Mission, but what it lacks in size it makes up for in enthusiasm. Branch Pres. Brian S. Heath demonstrated this when he described a recent branch event. It all started when Pres. Heath, along with his counselor Roy Chace, and representatives of the district presidency and district council attended a briefing session at the Mission Home.

Mission Pres. George I. Cannon began by telling of a special programme that had been used in one or two of the stakes and they now wanted to try it with some of the smaller branches, thus choosing Banbury as somewhat of a test case.

"What's that he was saying?" He's going to call ALL THE MEMBERS OVER THE AGE OF TWELVE ON A MISSION!" "Don't worry Pres. Heath" he says, "It's only for a week"

Well that was a relief, and it sounds like a good idea; it could be just the thing for some of the members. We were then presented with the full programme which would lead up to "Finda Member Week". The week itself would begin on Sunday, Oct. 13th 1968 with a special Fast Meeting, with all the members dedicating their fasting and

prayers to the work, and culminating the following Saturday with "Telerama" in the Town Hall, which would include a performance by the New Mission-Aires and the film "Man's Search for Happiness".

After leaving that meeting I was very enthusiastic, worried, but enthusiastic. What were the worries? Could a small branch live up to the commitments involved? Would all the members accept their call? The full-time missionaries had told us that the town had been tracted so many times already.

How then would people react to this Mormon Invasion"? It was alright for the missionaries, they had been called of God to do this work full time, but the members wouldn't want to be insulted and have doors slammed in their faces after a hard days work.

The programme was introduced to the branch at a Sacrament Meeting in which Bro. Chace and myself gave talks explaining the plans. Individual calls, from the mission presidency, to serve a one week mission were given out to the members in attendance, and four families were asked if they would hold special Family Home Evenings, to which friends, neighbours

and other non-members could be invited.

For the next two Sundays, the full-time missionaries took the Sunday School class period to tell us about tracting, door approaches and using street boards. Two Firesides were held for this purpose and also to work out tracting schedules.

Then, very suddenly, "Finda Member Week" was upon us. Our Fast Meeting was attended by Pres. Cuthbert, who spoke on behalf of the Mission presidency, and I led the members in bearing testimonies and accepting the call. Not all the members present responded, but those who did shared their testimonies and we all felt a wonderful spirit present. After the meeting, ten of us climbed to the top of a large grassy hill, overlooking the surrounding area, to dedicate the town to "Finda Member Week". It was wet and rather muddy in places, but during the dedicatory prayer it really felt like the "wind of change" blowing over. One more fireside that evening, and then down to the real work.

The tracting was a great experience, and good fun, not only for me, but everyone else I have spoken to about it.

The sisters filled their commitments really well, not only with tracting, but also with boarding two extra missionaries, feeding a whole flock of them who came into Town on Telerama Day, and with baby sitting. The ones who were most frightened seemed to be the ones who were most successful. Of course, we had some mixed receptions. One man I visited with my young son, told me to go home, tear up my Book of Mormon and get down and pray for my sins to be forgiven. Another told us that all the modern day prophecy we needed was in the Bible, and we didn't need anything else.

In retrospect, the responses to our visits were quite good and there certainly weren't many doors slammed.

The high spot of the week came with the dawning of Saturday "Telerama Day". There were two extra sets of missionaries, besides our own, two very charming and competent lady missionaries, the Mission-aïres (plus instruments) two street boards and a handful of members. We set out to "invade" Banbury High Street. The boards were set up, the Mission-Aïres began to sing and we launched into the crowd with tracts and invitations to "Telerama". Many people stopped to listen to the singing and so we were able to meet and talk to quite a few.

The Town Hall was ready, displays had been made by the members, showing different aspects of the Church and its auxiliaries. Attendance was not quite as good as expected but the evening was a success. The Mission-Aïres were, as usual, superb, and the film beautiful. Light refreshments were served and everyone including Pres. Cannon, chose a non-member, or family and showed them the displays while explaining a little about "Mormonism". When it was all over one of the sisters exclaimed that she just found out that she didn't feel nervous any more, I told her that neither did I, and I had felt it ever since I left the Mission Home a month ago.

Well, what was the result? The people of Banbury should now understand us a little better. The Branch should be more united, the members more willing to help the missionaries, and the missionaries have at least fifteen good referrals. Two days after "Telerama" one young man knocked on their door and said "I have read your book, and I want to know more".

If this programme is introduced in your area, I would exhort you to respond with all your heart and energy,

because this is truly the Lord's work. I offer my help and energy, because this is truly the Lord's work. I offer my help in any way possible to anyone who is thinking about this project.

I thank my Heavenly Father that He

chose Banbury for this great work, and that He chose me to serve a one week mission, and I pray that I may follow it up in my daily life by following the words of our beloved Prophet, "Every Member a Missionary."

## REQUEST FOR PROXY MARRIAGE SEALING

Name <u>Richard Tyler</u>		State or Mission <u>Parleys</u>	
Address <u>2236 Maywood Dr.</u>		Ward Examiner <u>G. G.</u>	Ward Examiner <u>G. G.</u>
<u>Salt Lake City, Utah 84106</u>		Reserve for family file at the <u>Salt Lake</u> temple	
1 3 Marriage Place (Parish or town, county, state or country) <u>Provo, Utah, Utah</u>			
5 Husband's given name(s) <u>Henry James</u>		4 Marriage date <u>23 Jan 1853</u>	
7 Wife's given name(s) <u>Mary Ann</u>		6 Husband's surname(s) <u>Powers</u>	
9 Husband's Age <u>23</u>		8 Wife's surname(s) <u>Hill</u>	
X If Widower		Husband's Residence	
10 Husband's death or burial date/Age		Husband's Occupation	
Husband's Fathers given name(s) <u>Sam</u>		12 Husband's Fathers surname(s) <u>Powers</u>	
Husband's Fathers Occupation		13 Husband's Mothers given name(s) <u>Sarah</u>	
15 Wife's Age <u>18</u>		14 Husband's Mothers surname(s) <u>White</u>	
16 X If Widow		Wife's Residence	
17 Wife's death or burial date/Age		18 Wife's Fathers given name(s) <u>William</u>	
Wife's Fathers Occupation		19 Wife's Fathers surname(s) <u>Hill</u>	
20 Wife's Mothers given name(s) <u>Mary</u>		21 Wife's Mothers surname(s)	
22 Relationship to H, <u>G. G. Son</u>		23 Source of information <u>Powers family bible (in possession of Richard Tyler).</u>	
Relationship to W.			
2 3 Marriage Place (Parish or town, county, state or country) <u>Liverpool, Lancs, England</u>			
5 Husband's given name(s) <u>Richard</u>		4 Marriage date <u>12 Feb. 1860</u>	
7 Wife's given name(s) <u>Dinah</u>		6 Husband's surname(s) <u>Osborne</u>	
9 Husband's Age <u>19</u>		8 Wife's surname(s) <u>Williams</u>	
X If Widower		Husband's Residence	
10 Husband's death or burial date/Age		Husband's Occupation <u>Brass Finisher</u>	
Husband's Fathers given name(s) <u>Henry</u>		12 Husband's Fathers surname(s) <u>Osborne</u>	
Husband's Fathers Occupation		13 Husband's Mothers given name(s)	
15 Wife's Age <u>17</u>		14 Husband's Mothers surname(s)	
16 X If Widow		Wife's Residence	
17 Wife's death or burial date/Age		18 Wife's Fathers given name(s) <u>James</u>	
Wife's Fathers Occupation		19 Wife's Fathers surname(s) <u>Williams</u>	
20 Wife's Mothers given name(s)		21 Wife's Mothers surname(s)	
22 Relationship to H, <u>Certified copy of an entry of marriage from</u>		23 Source of information <u>General register office, Somerset house, London</u>	
Relationship to W.			
Remarks			

This is new sheet for proxy marriage sealing request.



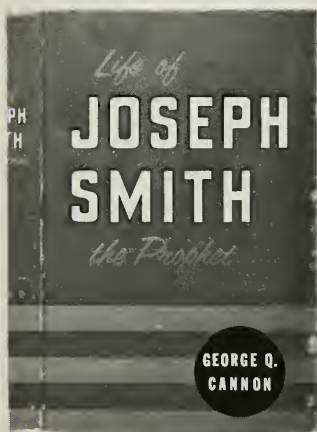


**"Out of the Best Books" Volume 4**

By Bruce B. Clark and  
Robert K. Thomas

In this volume, the authors focus on the smaller if no less overwhelming world of civic and social demand, this volume helps us understand those who live in different countries, and also how we can work effectively with those who surround us daily.

**22/- plus post and packing 3/-**



**"Life of Joseph Smith the Prophet"**

By George Q. Cannon

Throughout this book the author has shown with vigor the ordeals that the Prophet endured in order to work out the plans for the restoration. From the book emanates the spirit of complete dedication from the Prophet to the divine calling which he had received.

**33/- plus postage and packing 5/-**

**Obtainable from:**

**DESERET ENTERPRISES LTD., 288, London Road, Mitcham, Surrey**

# This Life Is A Testing Period

By Elder Eldred G. Smith  
Patriarch To The Church

★ Have you had any problems? Have you had any difficulties? Have you had any trials? Have you ever been discouraged? Have you had any heartaches? Have you ever felt that disaster had fallen upon you and completely submerged you? Have you been tempted to cry out, "Why this to me?" You can always find someone in worse straits than you.

I talked to a middle-aged woman who was blind. I have met others who were converts to the Church who were blind or crippled or mute; others who have physical difficulties and handicaps in this life. Even though this woman was blind from birth, she was a convert to the Church. I asked her how she became a member of the Church, and she explained how, through the facilities the missionaries had made available to her of Braille and "talking books," she had received a knowledge of the Gospel, and through her study, through the Spirit of the Lord, a testimony of the Gospel had come to her.

I asked her about her family. She mentioned she had two sisters who had their sight, but she said, "They do not see." Even though they had the sight of their eyes they did not understand the Gospel. They could not see it. She bore testimony to me that she would rather be as she was and have the Gospel of Jesus Christ, then to

trade places with either of her sisters who did not have the Gospel. It really thrilled me.

God gives us darkness to see into the distance. He gives us light to see close up. The stars shine in the daylight as much as they do at night, yet we need the darkness in which to see the stars. We can see into the distance as this blind woman did, through the Spirit even farther than we can see with our natural eyes. This life is full of contrasts. We have pleasure and pain, good and evil, virtue and vice. One purpose of this life is to be tried and tested, and as some have said, they wondered why they did not receive the Gospel when they were younger. They had to wait until they were thirty, or forty, or fifty years old, and some even older, before they heard and accepted the Gospel. Probably part of the testing purpose of this life was that they were so born into the world that they would be tried and tested to see whether they would have the faith under those circumstances to accept the Gospel when it came to them.

So, this life is a testing period that man may learn obedience by his own experience. Through modern revelation the Lord tell us, ". . . it must needs be that the devil should tempt the children of men, or they could not be

agents unto themselves; for they never should have bitter they could not know the sweet—" (D&C 29:39.) Again the Lord said:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Ibid., 58:26-29.)

The Lord expects us to use our free agency. That is the reason we have free agency. The Lord also extends His help in answer to our prayers. "We ask for strength, and God gives us difficulties to make us strong. We plead for wisdom, and God sends us problems, the solution of which develops wisdom. We plead for prosperity, and God gives us brawn and brains to work. We plead for courage, and God gives us dangers to overcome. We ask for favours, and God gives us opportunities."

This is a tempering process of life, that we may become stronger and eventually attain perfection. It is much the same as we do to temper steel. There are several processes of tempering steel. One is to take a bar of steel, put it into a process of hammering and beating, and the more it is pounded and hammered and beaten, the tougher the steel gets. This is cold rolled steel.

We do not change the content of the steel. After this process it has the same content it had before, but through the process of a good beating it becomes tougher, stronger, more valuable, and more endurable.

Another process is that of heat treatment. We can take a bar of steel and cut it in two, one part of it we put through a heat treatment where it is heated to a terrifically high degree of temperature and held through a given length of time, and then quickly plunged into a solution of brine, cold water, oil, or some other method of quenching—an extreme reverse again from the heat to the cold. Then that piece of steel, so treated, becomes so hard that it can cut the counterpart from which it was previously cut, yet we have not changed the content of the steel. And so is life a tempering process.

To me the story of Job has a great lesson in it. In all trials of Job, Lucifer did unto Job only that which the Lord permitted. Lucifer does not have power over us only so far as he is permitted. The trials of Job came only by steps or degrees, not all at once. Job may not have been able to withstand everything all at once, but coming in steps each trial gave him the strength to take the next. Finally, Lucifer was given full control over Job, except that he could not destroy his soul. As Job conquered, he became more perfect. As it was with Job, so shall it be with us. We also must withstand trials and difficulties through which we attain perfection. This process thus strengthened Job until he uttered that immortal testimony: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

Many of us say, "I believe," but

can we say as Job did, "I know." Can we say we know that God lives, and that Jesus is the Christ, and that Joseph Smith is a true prophet of God, and that the Gospel of Jesus Christ has been restored in this, the latter day? This is the question that we have to answer, and the Gospel of Jesus Christ gives us the answer thereto. Through the tempering process of life we may become strengthened even to perfection, as we conquer and endure to the

end, that we too may have a testimony of the Gospel of Jesus Christ.

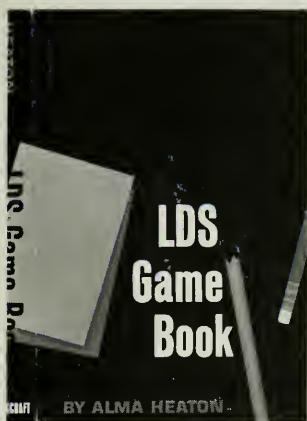
The Lord said: "... he that endureth to the end shall be saved." (Matt. 10: 22.) To the Nephites he said: "Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life" (3 Nephi 15:9), which is the greatest gift that God can give to man.

### INDIVIDUAL ENTRY

REQUEST FOR PROXY BAPTISM, ENDOWMENT, SEALING

Name <b>James Clark</b>		State or Mission <b>Mesa</b>	
Address <b>1742 Cleveland Ave</b>		Ward Examiner <i>J. O.</i>	Ward Examiner <i>J. O.</i>
<b>Phoenix, Ariz.</b>		Please reserve for family file at the <b>Logan</b> Temple	
		<input checked="" type="checkbox"/> Baptism <input type="checkbox"/> Endowment <input type="checkbox"/> Sealing ordinarances	
1 Given name(s) <b>Thayer</b>		4 Surname(s) <b>Thompson</b>	
6 Birthplace (parish or town, county, state or country) <b>Salt Lake City, Salt Lake, Utah</b>		7 Birth date (day, month, year) <b>27 Mar 1855</b>	
8 Christening place (parish, county, state or country)		9 Christening date (day, month, year)	
10 Father's given name(s) <b>Douglas</b>	11 Father's surname(s) <b>Thompson</b>	12 Death or burial date (day, month, year)	
13 Mother's given name(s) <b>Mary</b>	14 Mother's surname(s) <b>Thomas</b>	15 Your relationship	16 LDS baptism date
Father's residence		17 Endowment date	18 Date sealed to parents
19 Source of information <b>Family bible</b>			
3 Given name(s) <b>Mary</b>		5 Surname(s) <b>Moore</b>	
6 Birthplace (parish or town, county, state or country)		7 Birth date (day, month, year)	
8 Christening place (parish, county, state or country) <b>Dronfield, Derby, England</b>		9 Christening date (day, month, year) <b>2 Apr 1790</b>	
10 Father's given name(s) <b>David</b>	11 Father's surname(s)	12 Death or burial date (day, month, year)	
13 Mother's given name(s) <b>Patricia</b>	14 Mother's surname(s)	15 Your relationship	16 LDS baptism date
Father's residence <b>Dronfield BTS</b>		17 Endowment date	18 Date sealed to parents
19 Source of information <b>Dronfield BTS</b>			
3 Given name(s) <b>Mark</b>		5 Surname(s) <b>James</b>	
6 Birthplace (parish or town, county, state or country) <b>Evanston, Uinta, Wyoming</b>		7 Birth date (day, month, year) <b>22 Jan 1880</b>	
8 Christening place (parish, county, state or country)		9 Christening date (day, month, year)	
10 Father's given name(s)	11 Father's surname(s)	12 Death or burial date (day, month, year)	
13 Mother's given name(s)	14 Mother's surname(s)	15 Your relationship	16 LDS baptism date
Father's residence		17 Endowment date	18 Date sealed to parents
19 Source of information <b>Personal knowledge</b>			
Remarks			





**"The LDS Game Book"**

By Alma Heaton

For Family Nights, reunions,  
Youth groups and  
conferences,  
Neighbourhood Parties,  
More than 700 ideas . . .

**33/- plus post and packing 3/-**

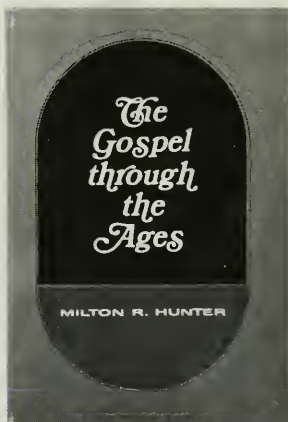
**"The Gospel Through the Ages"**

By Milton R. Hunter

A timely, instructive and  
stimulating book . . .

Students of the gospel will  
find it invaluable as a reference  
book.

**29/3 plus 3/- postage**



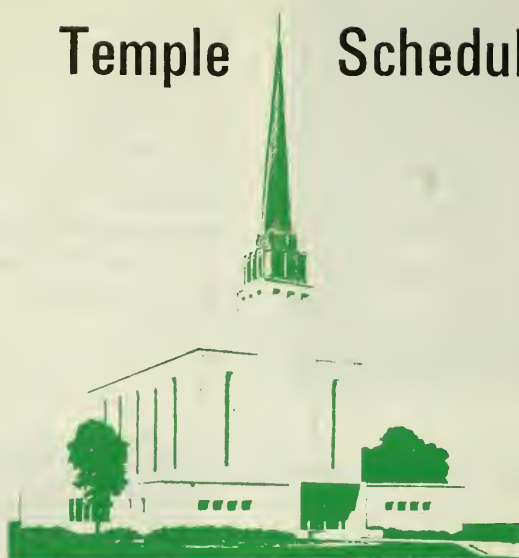
**BOOKCRAFT**

1186 South Main  
Salt Lake City, Utah 84101

Obtainable from:

**DESERET ENTERPRISES LTD., 288, London Road, Mitcham, Surrey**

# Temple Schedule



## FEBRUARY

- 1 Br. South, N. British, London
- 8 British, Cen. Brit., Scottish
- 15 Leicester, Manchester, Leeds
- 22 British, Leeds

## MARCH

- 1 Br. South, N. British, London
- 8 British, Cen. Brit.
- 15 Leicester, Manchester, S.W.B.
- 22 Glasgow, Leeds
- 29 London, Leeds, Sunderland

## APRIL

- 5 Br. South, N. British, Scottish
- 12 British, Cen. British
- 19 Leicester, Manchester, S.W.B.
- 26 London, Leeds

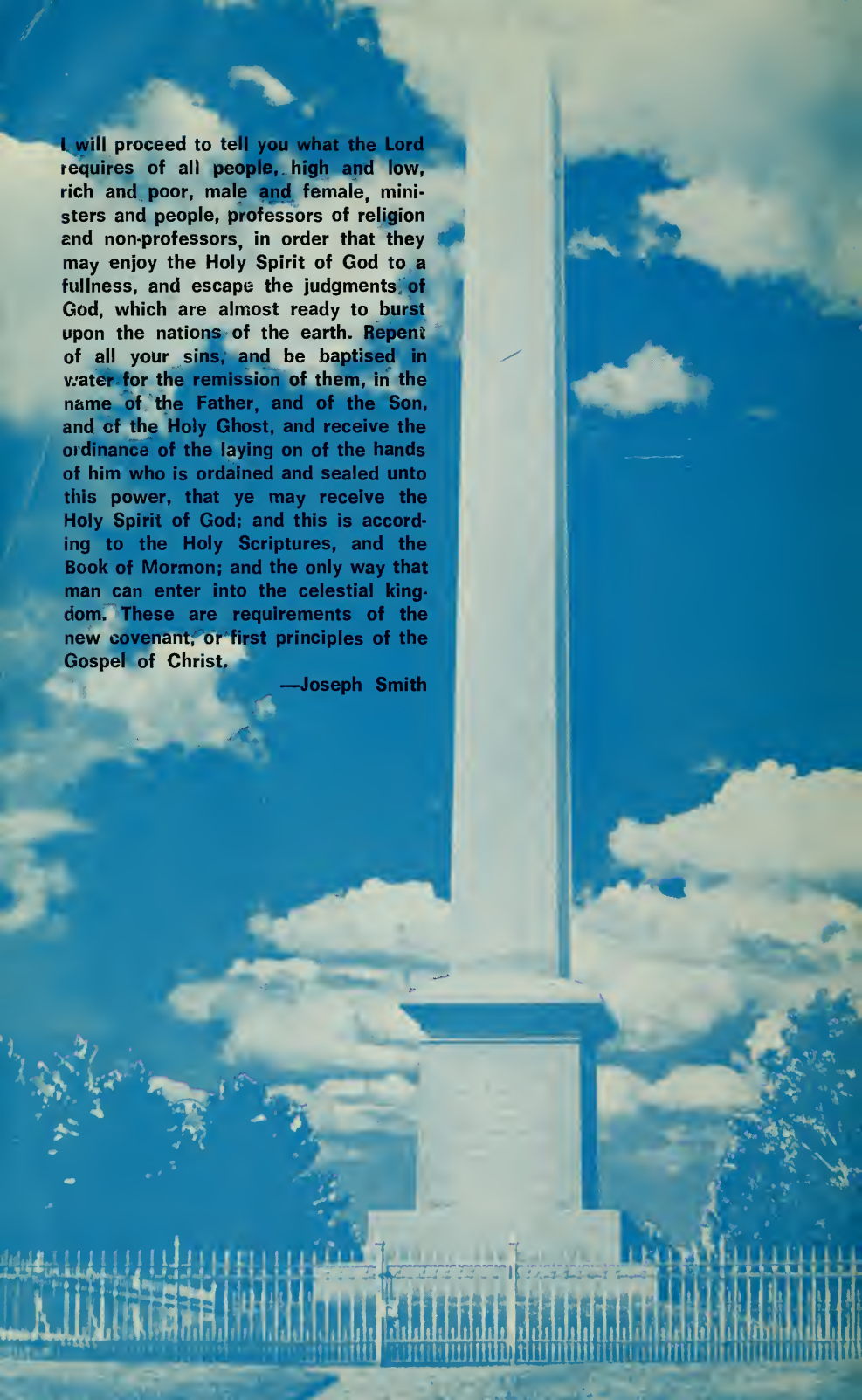
For your own endowments attend on Saturdays or Bank Holidays ONLY by 9.30 a.m.

The Temple is open Monday to Thursday inclusive and on Saturdays. Endowment Sessions are normally at 10.00 a.m., 1.00 p.m. and 3.00 p.m. Monday—Thursday inclusive 6.45 a.m., 9.00 a.m. and 11.15 a.m. Saturdays and Bank Holidays 7.30 p.m. Monday and Wednesday evenings except Bank Holidays.

Doors close 20 minutes before session times stated above.

Initiatory ordinance work for the dead 8.15 a.m. to 9.45 a.m. Monday to Thursday inclusive.





I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fullness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins; and be baptised in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are requirements of the new covenant, or first principles of the Gospel of Christ.

—Joseph Smith